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The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, MAY 3, 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 " " 4½ "
" CHURCH OF THE HOLY COMMUNION 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for May.

4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth Sunday after Easter.
26. }
27. } Rogation Days.
28. }
29. ASCENSION DAY. (Proper Psalms.)

Poetry.

Why this Longing.

BY CHARLES MACKAY.

Why this longing, clay-clad spirit?
Why this fluttering of thy wings?
Why this striving to discover
Hidden and transcendent things?
Be contented in thy prison,
Thy captivity shall cease—
Taste the good that smiles before thee;
Restless spirit, be at peace.

With the roar of wint'ry forests,
With the thunder's crash and roll,
With the rush of stormy water,
Thou wouldst sympathize, O, soul!
Thou wouldst ask them mighty questions
In a language of their own,
Untranslatable to mortals,
Yet not utterly unknown.

Thou wouldst fathom Life and Being,
Thou wouldst see through Birth and Death,
Thou wouldst solve the eternal riddle—
Thou a speck, a ray, a breath.
Thou wouldst look at stars and systems,
As if *thou* couldst understand
All the harmonies of Nature,
Struck by an Almighty hand.

With thy feeble logic, tracing
Upward from effect to cause,
Thou art foiled by Nature's barriers,
And the limits of her laws.
Be at peace, thou struggling spirit!
Great Eternity denies
The unfolding of its secrets
In the circle of thine eyes.

Be contented with thy freedom;
Dawning is not perfect day;
There are truths thou canst not fathom,
Swaddled in thy robes of clay.
Rest in hope that if thy circle
Grow not wider here in time,
God's Eternity shall give thee,
Power of wisdom more sublime.

Clogged and bedded in the darkness,
Little germ, abide thine hour,
Thou'lt expand in proper season,
Into blossom, into flower.
Humble faith alone becomes thee
In the gloom where thou art lain;
Bright is the appointed future;
Wait—thou shalt not wait in vain.

Cease thy struggle, feeble spirit!
Fret not at thy prison bars;
Never shall thy mortal pinions
Make the circuit of the stars.
Here on earth are duties for thee,
Suited to thine earthly scope;
Seek them, thou immortal spirit—
God is with thee—work in hope.

Selected Matter.

From the Quarterly Review.

Socrates and Christianity.

There is one point of view in which the career of Socrates has always possessed an interest, perhaps too sacred to be dwelt upon in these pages, but to which Mr. Grote's representation almost of necessity invites the thoughtful reader. We have always felt, and he has made us feel more strongly than ever, that, in studying the character and life of Socrates, we are studying the most remarkable phenomenon in the ancient world. We are conscious of having climbed the highest point of the ascent of heathen virtue and wisdom; we find ourselves in a presence which invests with an interest approaching to sublimity all that relates to it. We feel that here alone, or almost alone, in the Grecian world, we are breathing an atmosphere, not merely moral, but religious, not merely religious, (it may be a strong expression, yet we are borne out by the authority of the earliest Fathers of the Church,)* not merely religious, but Christian. Difficult as it was to escape from these associations under any circumstances, the language of Mr. Grote has now rendered it all but impossible. The startling phrases which he uses as alone adequate to the occasion, are dictated by the necessity of the case; and when we are told that Socrates was "a cross-examining *missionary*"—that "he spent his life in public *apostolic* dialectics"—that he was habitually actuated by "his persuasion of a special *religious* mission," we are at once carried forward from the age of Socrates himself to that more sacred age, from which these expressions are borrowed, and by which alone we are enabled fully to appreciate and recognize what Socrates was and did.

Of those comparisons which have again and again been instituted between the life and death of the Athenian sage, and that Divine life and death which admits of no equal or parallel, it has indeed been truly said, "If Christ were no more than a Socrates then a Socrates he was not." To compare is in such a case to misconceive relations which are in fact incommensurable. Still we cannot wonder that such comparisons should have been suggested, and, if viewed aright, there are few more remarkable illustrations of the reality of the Gospel history, than the light which, by way of contrast or likeness, is thrown upon it by the highest example of Greek antiquity. It is instructive to observe that there alone—on no lower, level before or since—in that climax and crisis of the human development of ancient times is to be found the only career which, at however remote a distance, suggests whether to friends or enemies, any real illustration of the One Life, which is the turning point of the history of the whole world. When we contemplate the contented poverty, the self-devotion, the publicity, of the career of Socrates, we feel that we can understand better than before the outward aspect at least of that Sacred Presence which moved on the busy shores of the sea of Galilee, and in the streets and courts of Jerusalem. When we read the last conversations of the prisoner in the Athenian dungeon, our thoughts almost insensibly rise to the parting discourses in the upper chamber at Jerusalem, and we remember with gratitude and reverential awe the uncertainty—the wavering—the dark future of the philosophic speculations, when contrasted with the unbroken repose and confidence which pervades every word of the Divine assurances. Or (to turn to another side) when we are perplexed by the difficulty of reconciling the narrative of the three first Evangelists with the altered tone of the fourth, it is at least a step towards the solution of that difficulty to remember that there is here a parallel diversity of narrative, which, so far from destroying the historical truth of the whole representation, has rather confirmed it; the Socrates of Xenophon is widely different from the Socrates of Plato, and yet no one has been tempted by that diversity to doubt the substantial identity—the true character—much less the historical existence of the master whom they both profess to describe. Nor when we think of the total silence of Josephus, or of other contemporary writers, respecting the events which we now regard as the greatest in the history of mankind, is it altogether irrelevant to reflect that for the whole thirty years which Thucydides comprises in his work, Socrates was not only living, but acting a more public part, and for all the future history of Greece, an incomparably more important part than any other Athenian citizen; and yet that so able and so thoughtful an observer as Thucydides has never once noticed him directly or indirectly. There is no stronger proof of the weakness of the argument from omission, especially in the case of ancient history which, unlike our own, contained within its range of vision no more than was immediately before it for the moment.

If we descend from this higher ground to those lower but still lofty regions of Christian history to which, perhaps, Mr. Grote's language more naturally and irresistibly leads us, the illustrations supplied by the life of Socrates are still more apposite and instructive. When we are reminded of the apostolic self-devotion of Socrates, a new light seems to break on the character and career of him from whose life that expression is especially derived; and the glowing language in which Mr. Grote describes the energy and enthusiasm of the Athenian missionary, enables us to realize with greater force than ever, the pureness, and knowledge, and love unfeigned, of the missionary of a far higher cause, who stood and argued in the very market-place where Socrates had conversed 450 years before, and was, like him, accused of being a "vain babbler" and "a setter forth of strange gods." And even in minute detail, there is nothing which more forcibly illustrates some of the passages of the Apostle's life, than the corresponding features in the career of the philosopher. How much more vividly, for example, do we understand the relation of St. Paul, himself a rabbi, to the teachers of his time, at once belonging to them and distinct from them, when we contemplate in Mr. Grote's representations the like relation of Socrates to the Sophists! How striking is the coincidence between the indignant refusal of St. Paul in these very cities of Athens and Corinth, to receive remuneration for his labors, and the similar protest of Socrates, by precept and example, against the paid teaching of the great mass of the philosophers of his own time! And lastly, how remarkable the vulgar feeling of the Roman world towards the Apostles and their converts illustrated by the vulgar feeling of the Athenian world towards Socrates and his pupils. In the attack which was made at two distinct periods on Alcibiades and on Socrates, we see the union of the great mass of the Athenian society, both democratical and aristocratical, against what they conceived to be revolutionary, and against men both of whom were obnoxious, because they towered above their age. As in the alleged plot of the mutilation of the Hermae, Thessalus, the son of the Aristocratic Cimon, and Androcles, the demagogue, both united against Alcibiades in the charge of overthrowing the constitution and establishing a tyranny—so Aristophanes, the poet of the aristocracy, and Anytus, the companion of the exiled leader of the popular party, combined in bringing against Socrates the charge of overthrowing mythology and establishing atheism. In each case there was a real movement to be discovered—if the prosecutors could have discovered it. Alcibiades was at work on designs which might have dissolved the existing bonds of society at Athens, and perhaps made him its ruler and tyrant. Socrates was at work on designs which would ultimately tend to place the religion and morality of Greece on a totally new foundation. They failed to convict Alcibiades, because his plans were not yet fully developed; they failed to convict Socrates justly, because his design was one which none but the noblest minds could understand. So far there was a resemblance between the two cases—a resemblance of which the enemies of Socrates made the most. But, as every one now recognizes, the difference was far wider. Alcibiades was really what he was taken to be, the representative of all that was worst in the teaching of the Sophists—of all that was most hostile to morality and religion. Socrates, whilst formally belonging to the Sophists, was really the champion of all that was most true and holy; and he fell a victim to the blindness which in all great movements has again and again confounded two elements most dissimilar because they both happened to be opposed to the prevailing opinion of the time.

We have reminded our readers of this juxtaposition because there is no passage in history which more happily illustrates the position which was taken up against the Christian Apostles and Missionaries of the first and second centuries—a position which has not unfrequently been overlooked and misapprehended. 'Christianity,' as has been well remarked, 'shared the common lot of every great moral charge, which has ever taken place in human society, by containing amongst its supporters, men who were morally the extreme opposite of each other.' No careful reader of the Epistles can fail to perceive the constant struggles which the Apostles had to maintain, not only against the Jew and the heathen, external to Christian society, but against the wild and licentious heresies which took shelter within it. The same confusion which had taken place in the Athenian mind in the case of Socrates and Alcibiades, took place in the first century of the Christian era with regard to the Apostles and the heresiarchs of the Christian Church. St. Paul and Hymenaeus were to all outward appearance on the same side, both equally bent on revolutionizing the existing order of civil society. As Aristophanes could not distinguish between the licentious arguments of the wilder class of Sophists and the elevating and inspiring philosophy of Socrates, so Tacitus could not distinguish between the anarchists whom St. Paul and St. Peter were laboring to repress, and the pure morality and faith which they were laboring to propagate.

He regarded them both as belonging to 'an execrable race' 'hateful for their abominable crimes;' and as the Greek poet could see nothing but an atheist in Socrates, so the Roman historian would have joined in the cry, 'away with the atheists,' which was raised against the first Christians. In each case the next generation judged more wisely and more justly. Socrates was in the age of Plato and Aristotle more fully appreciated, and the gross mistake which Tacitus had made with regard to Christianity in the reign of Nero, we learn from the milder tone of the younger Pliny to have passed away in the time of Trajan. But the warnings are not less instructive for every age; and it is because the two cases, amidst infinite diversity, tend to explain each other, that we have thus ventured to bring them together.

From the Guardian.

The Episcopal Manifesto.

There is not, perhaps, much subject for congratulation in the manifesto lately issued by twenty-four Bishops, but there is some. It can hardly be doubted that in its origin, if not its progress, it was intended to inflict a heavy blow on what are called by Lord Ashley, Tractarian—and by the Archbishop of Canterbury, Church—principles. But it is encouraging to observe how those who may have entertained this intention, though urged onwards by a sympathising, not to say exigent, ministry, and a popular cry, extremely powerful within the Church and overwhelming without it, have found themselves disabled by their position as Bishops of the Anglican Church, by the respect which they are bound to pay to its formularies, its great divines, its traditional and historical character, and, we trust we may add, by the respect which some among them did unfeignedly feel for those elements of the Church's power—from dealing that blow which the Premier and the people expected of them.

First, avoiding all questions either of doctrine, or of what may be called pastoral ministrations, it limits itself to questions of pure ritual. Next, it lays down as "the principal point of dispute," the question whether the Rubric shall be strictly obeyed or not: admitting, in fact, that the obnoxious party is,—upon this "principal point," merely obeying the law of that Church to which it is stigmatised as being unfaithful. Thirdly, it lays down certain rules of prudence, subject to which alone rubrical practices ought to be revived—rules which are abstractedly unobjectionable, and would be practically so if administered with an even hand and a firm mind. And, lastly, it "enters a clear and unhesitating protest" against the principle that "whatever form or usage existed in the Church before its reformation, may now be freely introduced and observed, unless there can be alleged against it *the distinct letter of some formal* prohibition." We are not aware to what extent this principle is held by any party in the English Church To ourselves (as we have before observed) it appears so obviously untenable that we can hardly understand how it can be held at all. As enunciated and condemned by the Bishops it is a clear and unqualified denial that anything is forbidden in the English Church indistinctly or by implication. Little, we should think, could be gained or lost by the authoritative condemnation of such a proposition. But in thus expressing our cordial concurrence with what the Bishops say, we must guard ourselves against being supposed to agree in what they may hereafter be alleged to mean. We fully admit that many things may be prohibited by implication in the English Church; but where such an implicit prohibition is alleged, we require that it should be shown; nor do we admit that it is shown by the dicta of Cranmer, Jewel, or Bullinger; the unconstitutional acts of a Tudor Sovereign; the prevailing opinion of Protestant bodies; the clerical practices of the eighteenth, or the popular tastes of the nineteenth century. We are ready to accept not only the "distinct letter" of our formularies, but a fair and legitimate deduction from them. But a legitimate deduction it must be. We do not expect (though in the present state of ecclesiastical discipline it might fairly enough be expected) toleration for what is prohibited implicitly; but we do expect toleration for that which is not prohibited at all; and we further demand that a practice shall not be assumed to be prohibited merely because it is unusual, or because a particular Bishop or layman happens not to like it. We admit the principle, but we beg to enter a caveat against any undue latitude of implication.

And on this point we must observe that, in order to enhance the necessity for this constructive mode of argument, the Bishops appear to us considerably to underrate the amount of most clear and express prohibition that there is in the English Church. We know that every clergyman is required by the thirty-sixth canon to declare that he "will use the form of the said Book (of Common Prayer) prescribed in public prayer and administration of the sacraments, *and none other*." This is tolerably wide and tolerably imperative, nor can we agree with the Bishops in thinking that a liberty which, as all alike confess, can only be exercised subject to this formal prohibition, is "wholly incompatible with any uniformity of worship whatsoever." For ourselves, we may, perhaps, affront persons, both on one side and on the other, by acknowledging the opinion that too much stress has, on both sides, been laid on uniformity as such. Some time ago, if we remember right, Mr. Maskell, or some writer of that school made a long and very tiresome catalogue of the discrepant practices in the English Church. Some clergyman preached in white, some in black; some congregations turned in one direction, some in another; some stood up when others sat down or knelt; in some cases the first verse of a Psalm was always read by the clergyman; in some the congregation said it when it came to their turn; and the conclusion was (we are writing from memory), what are we to do? What are we to think? What are we to obey? The complaint was urged with a solemnity quite incommensurate with the evil; but the remedy generally proposed by High Churchmen was the reasonable one which is pointed at by the first part of the Bishop's manifesto, namely, a minute scrutiny of the letter of the law, and a rigid adherence to it when ascertained. And, no doubt, such an adherence would have been, if practicable, very convenient; principally because it would have avoided those little distractions not very frequent or overwhelming perhaps, but still distractions, which will occur where a stranger has to conform his behavior in church to a usage which takes him by surprise.

At present the cry for uniformity is from a different quarter, and adopts a different standard. The opposite party in the Church, use it to put down any departure from the current practice. Those who profess to enter Church with the object of obtaining from their Maker the greatest blessings and averting the greatest evils of which man is capable, by uniting themselves with their assembled brethren in a strong and prevailing effort of prayer, are, or more correctly speaking, choose to be, perplexed and agitated, not by unaccustomed forms of prayer, by ideas which take them by surprise, by questionable petitions, or startling doctrines—against these real and substantial evils, or even against the apprehension of them, so far as our devotions are concerned, the Book of Common Prayer is a sure and complete protection—but by the presence of a few flowers, a new architectural arrangement, a gesture of the clergyman, a pair of candlesticks, colored walls, or a musical intonation: and the authorities are called upon to suppress, even against the wishes of the congregation, if necessary, whatever is—in the current phrase—"unusual."

Now, we are not dealing, at present, be it remembered, with the *merits* of these alleged novelties, their significance, their tendency to Popery, or any other objection deserving to be considered on its own grounds, but simply with the argument for uniformity, and on this point, we would merely suggest to our readers a few considerations, founded, as appears to us, on common sense, and not contradicted by any thing higher.

The first object of uniformity is surely to secure that the devotions of a Christian Church, whenever its members combine in public worship, shall be collected as it were and amalgamated in a form of words expressive of what they ought to feel and obtain. This is the substance of the matter, and this, it is confessed, on all hands, is effectually secured on all hands by the Book of Common Prayer, not in theory only, but in practice. When any member of the English Church attends divine worship, he knows perfectly well beforehand what are the thoughts to which he will have to bend his mind, and that they will be good and holy.

If an habitual attendant of the Church to which he is going, he will be perfectly familiar with every usage of it, so that he need not, unless he chooses, be distrusted by anything careless or irreverent. But, if he is a stranger, he may, perhaps, in some Churches, once or twice in the course of the service, be unable to conform to the practice of the Church without giving to the actual *forms* somewhat more than that mechanical and subordinate attention which is their due. This, as far as it goes, is a practical inconvenience, though of no very great consequence, and only to be amended by means which, in the present day, people will not be brought to adopt. Those means would be submission to the natural authority in such matter—within the limits of each Church to the clergyman—throughout the whole Church to the written law—and, where the written law is *really* doubtful or silent,—to the Bishop.

But there is a field beyond this, where we really cannot see that any great value is to be attached to uniformity. There are certain pleasing customs, or church decorations, which we should like to see extended and perpetuated, either from their association with holy thoughts, or as graceful, though trifling, offerings to the Majesty of Him before whom all our worship is laid—certain unpleasing ones, which we should wish to see disused, as suggesting incongruous ideas, and interfering with that appearance of worship which is some assistance towards attaining the reality. The practice of building chancels towards the east, of decorating churches with evergreens at Christmas, of using the credence table, are specimens of the one; certain developments of pulpits, pews, galleries, and chancel arm chairs, are specimens of the other. But in these matters it is not uniformity, but excellence and propriety, that we desire. Confined within the clear limits which are laid down by the Prayer Book, some play may surely be allowed in these minor details, for what may be called the *feeling* and sentiments of the Church—some liberty to give grace and touchingness to that worship of which the matter is strictly and accurately prescribed,—some adaptation to local tastes,—some power to avail ourselves of accidental advantages. It is by such a healthy action of the Church, that Religion clothes her natural austerity with a not less natural grace and attractiveness, accumulating round herself a growth of pleasing accidents, which is ever increasing in value, and furnishing matter of legitimate interest to many imaginations, which are drawn towards religion by being allowed to employ themselves in her service. With a Church, as with an individual, the perfection of character would surely be, to be firm and definite in what is material; flexible and easy in what is not. The very contrary, however, seems to be required by the modern public opinion; to be hard and peremptory in matters of taste and opinion but indeterminate and all-embracing in what is matter of Christian faith.

[From the English Churchman.]

The Episcopal Manifesto.

We own to having experienced a great relief at finding the Episcopal Manifesto so innocuous, we might almost say—so considerate as it is. A great blow might have been inflicted on the Church; instead of which there seems to have been care taken not to cause an injury.

It is uncharitable to judge our Bishops apart from the character of the age in which we live. We have among us large masses and classes of ungodly, money-getting, commercial people—not of course without good qualities of a certain kind, evidencing the continuance of God's truth and grace among us—but still unspiritual, wordly people. How can we expect to find in our Bishops the characteristics of an Athanasius, a Borromeo, or even of a Laud or a Ken? We must take our Bishops as we find them. They are chosen from among ourselves—the best specimens, in general, of that section of the clergy who side in politics with the faction which happens to have the reins of government in its hands. But having received their appointment, and taken possession of their Dioceses, they are at once thrown amongst their clergy, and as it appears to us they take their tone and modify their views very much according to the wishes of those with whom they are associated. If their tone is not much raised, they acquire a sort of *Esprit de corps* which identifies them with the rest of their clerical brethren.

Of course, their influences do not produce martyrs or confessors, but they produce a class of men anxious to do what is best, according to their views, for the "Established Church." We must look at their proceedings in this light; we must respect their office, for they are still our Bishops; we must be thankful when they do any thing for the good of the Church; thankful still when they abstain from doing harm.

In our opinion, circumstances have so much changed within the last month, the public mind is so much diverted to other channels, that the Bishops might easily have backed out of saying anything just at this time; but if they still thought it necessary for the "satisfaction of the public" to say something, what they have said is the least offensive or mischievous of anything that they could have said. The tone of the manifesto is kind and concilatory: they entirely repudiate any authority to go beyond the strict letter of the law, and simply offer suggestions with regard to what they consider best—not for the efficiency or purity of the Church, for that is not much dwelt on,—but for its tranquillity and rest.

In there suggestions there is, however, a good deal of doubtfulness. They state that they "have viewed with deep anxiety the troubles, suspicion, and discontent, which have of late, in some parishes, accompanied the introduction of ritual observances exceeding those in common use amongst us."

As an able writer in the *Morning Chronicle* has pointed out, the expression "common use" is an ambiguous term. It may mean the order of the Book of "Common" Prayer, according to the "use" of the Church in this realm of England; or it may the debased use—or rather uses, for there are endless varieties—which have commonly obtained amongst us. If they mean the former, we agree with them in deprecating departure from it; if the latter, we think it unfortunate that the Bishops should have expressed an opinion adverse to the restoration of our public service from its slovenly, degraded state, into which it had fallen in the last generation. Considering who some of the Bishops are, we cannot believe that they mean to recommend a recurrence to the old abuses in those Churches where happily a better "use" has now become established.

We are more disposed to take this view of the Bishops' recommendation from the following passage which occurs later in the manifesto.—

"We therefore beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system [i. e. to restore forms and customs in use before the Reformation, and discontinued then, and even since,] to consider the dangers which it involves, and to take a more just and sober view of the real position of the Church: whilst, with equal earnestness, we beseech others who, either by intentional omission, or by neglect or laxity, may have disturbed the uniformity, or weakened the authority, of our *prescribed ritual*, to strengthen the side of order, by avoiding all unnecessary deviations from the *Church's* rule."

If there is a discrepancy between this and the former passage, that which is of the nature of an injunction must take precedence of what was merely an opinion—and for this sentence, taken in its ordinary acceptation, we heartily thank their Lordships—the more so because it is the line which we ourselves have more than once pointed out as the only fair or just one. To censure those who go beyond the "prescribed ritual," without expressing their disapproval of those who fall short of it, would have been palpably mean and discreditable, and would have subjected the Bishops to the contempt of every fair and honest man. We rejoice that their Lordships have avoided the rocks, and while doing what they thought necessary to "satisfy the public," have not sacrificed their dignity. If it was necessary to put forth *any* such manifesto for the "satisfaction of the public," they could scarcely have done so in a less objectionable manner. They have established, as far as their authority goes, "the *undoubted identity* of the Church before and after the Reformation," and have laid down the only just and intelligible principle—that the "*prescribed order*," and the "Church's rule," are to be the basis of ritual observance. Of course if there are any parts of our ritual or rubrics, the meaning of which is doubtful; an amicable reference might be made to legal decision. This appears to be no more than reasonable.

In thus expressing our satisfaction with what has been done, he must be understood as speaking of the manifesto—not absolutely—but in comparison with what we apprehended, and with reference to the actual position and character of our Bishops. Prelates of a higher tone of character, more thoroughly imbued with a feeling of their high position as God's ambassadors, and of the character of the Church, would have taken, if not a different course of proceedings at all events a higher line: they would have asserted the Church's authority, reproved the schismatical temper of the times, and given way—no, not one inch—to merely the world's opinion; and by so doing, they would, no doubt, have hastened the impending rupture and re-adjustment of the union between the Church and State, and, like Laud, saved the Church as by fire.

But our modern Bishops take a different view of their duty. Their object is to keep things together as long as they can—to conciliate and soften down difficulties, and avoid an open rupture with the world. While some think that an imposing ritual, in the service of God, is amongst the most important means of converting souls, and doing God honor, the Bishops look upon these things as of small moment, rather impediments than otherwise to the cause of Truth. And such being, as we doubt not, their conscientious view, we must certainly give them the credit of having acted with a consideration approaching even to generosity, in not sacrificing, for present popularity, a party with whom their feelings are little in unison, though their consciences perhaps whisper that truth is mainly on its side. We do not think that the Bishops will, in their most serious and solemn hours, have cause to repent of their moderation.

Christian Art the Servant of the Church.

It may not be unprofitable to indulge for a moment in a vision, however ideal, of what might be, were Christian art restored to her legitimate office as the servant of the Church, when her existence should be only an outward expression in various shapes, of the eternal truths of which that Church is keeper. Her mission, so long forgotten, is to win the souls of men by her allurements and attractive teaching, making known, in beauty, to the young and to the ignorant mass of the people, that Christian Faith, which too often is presented to them under the most chilling and repulsive form; and overcoming, for the voluptuous and earthly, the seductive images and tones of the world, by bringing before them fairer shapes and sweeter sounds, as shadows of heavenly things—were this holy mission of art but fully recognized by those whose natural gifts have enrolled under her banners, how glorious might not be their working! Then would they perceive themselves to be a consecrated body, appointed to serve God in one special channel; and as all dedication of self involves a life of denial and purity, so in order to concentrate their forces on the one object for which art was given to the world, they would divest themselves of all desire for the worldly goods, to which artists so often prostitute their talents. They would strive to live ignoring the existence of aught save God and their own soul, desirous only of producing, not what shall most tend to their own fame or the humbling of a rival, but what shall most further the glory of their Lord, and prove the surest instrument for His work on the souls of men. Then would art appear in guise so heavenly, bringing such eloquent visions of holy things before the eyes of man, and sending such an angel voice of warning through the world in music or in poetry, that the hearts of men would be touched, their consciences awakened in spite of all the world's searing, and their spirits drawn upward to the Alone Source of all true beauty.

It might, indeed, seem almost despairing, with thoughts such as these, to look around us on the actual profanation of the fine arts. A melancholy spectacle truly they present to us, uninspired by the grace, unhallowed by the motive, and they that should have been as brethren, working the good work with the same noble instruments, are often bitterest enemies at heart, full of envy and self-love; for if anything were required to show how miserably art has fallen from its original use and first estate, the evil passions which seem to be forever springing from its exercise, and actually produced thereby, would be sufficient proof that there is a deep-seated corruption now for ever distorting and debasing it.

An artist's jealousies and heart-burnings are proverbial, and how often is commonplace rivalry the motive of all their zeal and labor. Yet even the world has a loftier ambition than emulation, it has that which, though perhaps the least gross and despicable, is not the least pernicious of the principles that rule the artist mind—viz., that abstract worship of the beautiful, which approaches so nearly to pantheism. This semblance of truth, even more, we should say, than the mere worldly ambition or the lust for gold, will come between art and Christianity, because it has a look of purity with which the artist soul contents itself, when the immortality within it revolts against these base uses.

We shall do better, however, by seeking to discover what are the obstacles which militate against the consecration of art in the present day, than by lingering any longer to lament its abuse. The first great difficulty consists in the simple fact that men not only do not comprehend the sacred mission to which art is appointed, but they do not perceive the possibility of its being rendered available on behalf of Christianity. This objection we propose to remove by referring to the experience of past ages, when the church drew most goodly and pleasant fruit from the devotion of genius to her cause. Supposing this overcome, however, and that the artist world were to cast down the golden idol of their worship, discard the incense of human praise, and return to the service and allegiance of their lawful Master, a new difficulty would arise, most likely, in their being unable to discern the means by which they were to make the fine arts active engines in His holy cause. Here again we have the practical evidence of other times; and records yet remains to us from many lands, both in tradition and in history, where we may find minute details of the noble works then undertaken, and the mode by which the artist prepared himself for his sacred labors.

We shall most advance our argument, and answer both difficulties, by giving some account of the system, whereby in earlier days art was made the organized instrument of the church, as we have learned it in the very localities themselves which were thus favored.

Our field of observation has been most in those lands which have ever been subject to the operation of the eastern branch of the Church; but we could not perhaps take a fairer guide than her teaching in this respect, not only because it is still at work, in various quarters, to this day, but because the simplicity and undeviating obedience to rule which so nobly characterize her practice, have their full power in these minor channels of good, as well as in the weightiest matters of the law, and enable us to follow the course assigned by the Church to act, both in principle and action, with great clearness and purity of detail.

It must be remembered, however, that in talking of what was customary among the eastern Christians, we are in fact giving the practice of all Christendom, as even after the unhappy separation of the western and eastern branches the same spirit still guided the exercise of genius, till the degeneracy of later times had rendered it so universally corrupt, that perhaps in the east alone, and that only in certain localities, does it retain somewhat of its ancient holy fire.

We find, then, on consulting the treasures of the old Byzantine monasteries, as well as the traditionary knowledge of the people themselves in the present day, that at the time when Christianity was in her greatest glory in Byzantium, art was so solemnly devoted to sacred purposes, that its exercise was entirely confined to religious houses; and further, that it was subject, in all the three branches of poetry, painting and music, to certain set laws, arbitrary as the canons of the church, and supposed to be derived, as we shall presently show, from marvellously high sources. In Spanish art, as in other *cosas de España*, the Oriental tradition long survived; and there are extant several Spanish treatises rigidly prescribing the details of Christian art.

The theory as to the destined use of art which they held as a point of doctrine, is simply that as well as all good gifts of God, it was created solely for His science and worship, and that it was an act of treason to His divine Majesty to profane it to common uses; if any man felt within himself that the seal of genius was set upon him, then they believed that straightway he must account himself as one sacred, ordained to a life of more than ordinary devotion, and most often, as a means for the higher consecration of his powers, to asceticism. The great work which they believed it was the mission of Christian art to accomplish, was the instruction of the people in divine truth by the most attractive means; for reading was an art confined almost entirely to the monastic orders, and the system of exhortation from the pulpit was in great disuse. The unchanging and most eloquent services of the Church were, of course, the main and divinely appointed medium of conveying to those nations the doctrines of our holy faith and her requirements, but in aid and interpretation of these they trusted much to the work of the fine arts. Thus the entire records of the Church's warfare upon earth up to that period were made known to the people by means of sacred paintings. These were conveyed by travelling monks from house to house, and not confined to the churches alone, although no doubt the old Byzantine pillars of these noble structures formed the legitimate and best frame work to such holy subjects, whilst they in return gave to them an outward attraction which drew many of the ignorant within their walls. By means of these sacred images alone, the whole history of martyrdom has been known to the Eastern Christians; and not only have the actual facts been thus displayed before their eyes, but the artist's skill was wont to paint so truthfully the triumph and glory of a soul faithful unto death over the agony of the body, that we positively affirm from the experience we have had of these yet existing works, no power of teaching, no volumes of eloquence, would so awaken the conscience or win the heart, as the images there represented of the triumphs of the Christian faith.

All who have ever visited the ancient churches in the interior of the East, may test the accuracy of this assertion, for in obedience to the undeviating law, of which we have spoken, the type of ecclesiastical painting has not varied one hair's breadth through the centuries that have passed away, and all who will may yet read, upon the time-stained wall of many a holy building, the eloquent sermons which have preached Christ's cross to those who, clinging to it, we would trust, have ages since been safely landed on the eternal shores. No one could doubt how powerful an engine is Christian art, who once has looked upon the pale, solemn faces of those pictured saints, represented at the very moment when they bartered their death agony for a celestial crown—the ghastly details of their bodily torture rendered unmistakeably plain, so that no one may deem the *Via crucis* shall ever be soft treading unto human feet; whilst the ever recurring evidence of the no less sure and blessed truth, *Post crucem corona*, is with equal clearness set forth in the image of the opening heaven, to which the dying eyes are turned, beholding already the angel ministers of the heirs of salvation stretching forth their hands with joyful welcome to their companion, and upholding the everlasting crown before his aspiring gaze. In those days, too, when the conversion of the heathen was a task for which there was scope in every town and by every hearth, the people were stimulated to energetic efforts for the propagation of the Faith by glowing representations of the success of the working of the saints, where the deeds done in this visible world, and their result in that which is unseen, were displayed together. The chains of sin and sorrow were beheld falling from the hands of those on whom the waters of baptism were descending, and the known presence of such holy sacraments of the angelic hosts was simply recognized in their actual appearance in visible shape among the group. Most frequently they are seen pointing to the celestial Paradise, whence rays of light descend, and where a place is speedily preparing for those to whom has now been given the Christian name by which they may be known in heaven.

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* See Justin Martyr.

Herein lies one great secret of the means whereby this silent teaching of sight was rendered so effective, that art carefully displayed on the same canvass the result in eternity of that which was taking place in time. The present toil was never given without the future reward—the earthly cross without the heavenly palm of victory—the sympathy of our Lord and the holy angels with the Christian pilgrims, wearily walking through the world to their home, was ever made manifest; and the continual presence of the head of the Church, alike with that portion of it which is triumphant in heaven, was so vividly set forth, that the veil of the flesh yet separating them seems to dissolve into a film before the strong reality of that embodied thought.—*Christian Remembrancer.*

Communications.

For the Churchman.

Our Diocese.

Mr. Editor: I have just been reading the Journals of the late General Convention, and of the late Special Convention of this Diocese. I experienced much disappointment in finding no light thrown by either on the reception given by the Bishops to the "Prayer" made to them by this Diocese through its Standing Committee, except their uniting with the House of Deputies in passing the Canon authorising the election of a Provisional Bishop.

It appears on page 101 of the Journal of the House of Bishops, that on the first day of the Convention, it was "resolved that the House of Bishops go into special session to-morrow at 10 o'clock, to consider such papers as may come before them under Canon II of 1847." As the Prayer of our Diocese had reference to this Canon, I presume it was meant as one of the "papers" to be considered.

On the morrow named, after a little formal business, the House of Bishops "resolved, that the House do now resolve itself into a Council, as Bishops, with a Special Journal of the proceedings therein had." After this it is recorded, from time to time, that "the House resolved itself into a Council as Bishops." I do not learn that there has been any publication of the Journal of this Council. There is a very natural and strong desire in the Diocese to know what reception the Bishops gave to our Prayer; and if there was any other action by them than merely uniting with the Lower House in passing the above mentioned Canon. There have been rumors, and I believe newspaper reports, of a Committee of Bishops having had this document referred to them, and reporting thereon; whose report concluded with a resolution, which was passed, sending it back to us: and moreover that this Committee was composed entirely of Bishops known to be hostile to the object of the Prayer.

It may be that the Bishops reported their proceedings to our Standing Committee. If so, was it not reasonable for the Diocese to look for a report to that effect, from the Standing Committee, at the Special Convention? If the Committee thought it was not quite in order to report to a *Special* Convention in matters referred to them by a *stated* one, they will not perhaps feel themselves unauthorised to furnish you, Mr. Editor, on request, for publication in your paper, what they may have on their minutes and files, relating to this subject. Will you have the goodness to try? I am sure you will thereby greatly oblige your readers generally. We are in the habit of looking to the Churchman to keep us well informed in all matters of interest to

OUR DIOCESE.

We understand that the facts of the case are substantially true, as stated by our correspondent. In reference to the reply of the Bishops, the documents will be reported to the next Convention, and published in the Journal.

We have copied the resolutions appended to the Report of the Committee, and adopted by a majority of the Bishops in Council. They are these:

"*Resolved*, That the Standing Committee of the Diocese of New York, and the other memorialists, have leave to withdraw their memorials.

"*Resolved*, That a copy of this Report and the accompanying Resolutions be transmitted by the Secretary of this House to the Standing Committee of the Diocese of New York."

Bishops Brownell, Hopkins, Lee, Henshaw and Potter were the Committee.—[ED. CH'N.]

Readings.---V.

Bereavement—Reunion.

MY DEAR ——

After having met you on the pleasant mountains, under the cheerful auspices of summer, I would not be insensible to your sorrow in a day of bereavement. More than a month ago I heard how your plans were thwarted by your sad and sudden loss. But I could not venture to obtrude the consolation of words upon a heart in the first access of its grief. At such a time, words, however well-meant and sincerely felt, seem mechanical, and jar upon the spirit like discordant notes, or pass idly as a mocking wind; when effective sympathy sits silently, and simply "weeps with them that weep." That blest physician, Time, must first soothe it with his healing medicine, and pour his balm upon its wounds. Nature afterward consents to listen.

Let me now tender to you my condolence, with such relief as we can draw from the wells of our divine faith Elsewhere there is no real solace. The resources of reason, the fountains of philosophy, fail us when deserted by bereavement, like the springs of Syria in the drought of summer. Divine faith opens to us the future abodes of the immortal, and our hope gazes where she points, wistfully, but exalted and consoled. It is as if we stood over the fresh grave while it is yet night, and saw the morning-star rising brightly on its verdure, a promise of near and joyful day.

But then, to admit the consolations of a true hope, our faith must be real. It must have a foresight of the resurrection, as well as a *sense* of the communion of living and dead saints. The dead are not extinct. It is paganism in marble which inverts a torch on the tombstones of the dead, or deposites their ashes in an urn, saying, in symbols: the fire of life is quenched in the wave of oblivion, a sister *is* no more. With us the dead yet live. We honor their bodies with a ritual service, because human flesh was honored by our Lord's incarnation, and because those bodies, germinant with an immortal principle, shall rise to be also with our Lord's glorified humanity. And their souls—ah! if the white robe of regeneration, put upon an infant Christian's form, as he rose pure from the wave of the baptismal font, has not been lost; if he have not irretrievably forfeited the grace of illumination, though he may have soiled his innocence; if he have not died in deadly, unrepented sin; above all, if he have confirmed that grace, and fed its vitality with the body and blood of our Lord—then, those souls of the dead wait for us unseen, confer perchance inaudibly with ours, doubtless intercede for us yet struggling with evil. They wait for us in the green pastures of Hades, by the refreshing streams of Paradise. They wait in the outer courts of Heaven, not yet admitted till the resurrection and conclusive judgment.

If we could understand their nearness to us, we should be consoled—both they and we dwelling in the kingdom of heaven. Fenelon appreciated this truth, when he so beautifully asserted: "Death is but a circumstance in our being." Time is but one phasis of our being, or what we call life is but the aurelia of our existence, the first flight of our endless progress. Death is only a stream which we have bridged by our faith, so that between the cis-mortals and trans-mortals there is a spiritual connexion and communion.

The Greeks, wishing to soften a dread image, called their grave-yards *cemeteries*—sleeping-places. But what the mythic Pagan meant as a polished euphemism, our Christianity presents as a lovely, solemn fact. The departed "have fallen asleep," they "sleep in Jesus," they "rest from their labors." Not that the soul, which even in dreams is ever active here, can there be inanimate or idle. But its agony is over, it looks calmly down upon the contests of life, it weeps no more, it is at rest: even its sympathy with us has in it something undisturbed, sublime and holy.

Such a true belief leads you on farther to another most consolatory thought—that of a re-union with the departed, and a spiritual and sensible recognition of the loved and dead. D—— the younger, when living, said to me, after the burial of his sweet child: "Oh! it would be no heaven to me, if I could not meet and know my boy." Perhaps we pardon such a want of submission and resignation, to the phrensy of intense affliction. But it is one of many like proofs how deep the yearning is once more to embrace and know in heaven the spirits endeared to us on earth Without tiring you by quoting all, let me point you to a few places in our holy books which appear to me clearly to sustain the certainty of a re-union and recognition in the eternal world. In thinking on them, we ought always to premise that such a recognition is entirely consistent with our natural powers. Our faculties are not destroyed by death, but rather rendered clearer, keener, larger, in our higher state. Memory will still recall, judgment will still penetrate, imagination still portray By how many spiritual arts, then, could we communicate, even though disembodied, in heaven; by how many mementoes revive our knowledge of the past; by what electric impulses sympathise without speech, and understand and read each other far off by a glance! But since we know that our bodies shall rise, by God's miracle-working energy, rise more glorious indeed, yet still preserving their individual character and identity; reason gives us a prejudice in favor of a future re-union, and says that such an instinct, like the instinct of immortality, is not implanted to be deceived—that our ideal is a prophecy of the real.

With such just thoughts, we are naturally prepared to find the woman of Endor and Saul *recognizing* Samuel, raised in ghostly attire, but continuing Samuel the prophet, and not another, in soul and aspect, though coming from the spirit land. We see, in our Saviour's narrative, the heartless voluptuary in torment *recognizing* the Lazarus who had lain at his gate (though now transformed) and the patriarch on whose bosom he rested: they even speak, though far apart. On the Mount of Transfiguration, the chief of legislators, Moses, and the chief of prophets, Elijah, appear, radiant and distinct, in their proper semblances, and are mysteriously known to St. Peter and his companions, themselves not yet translated. All these dwellers in an intermediate world, like the angels, have their names, as well as personal peculiarities, preserved as distinguishing marks of individuality. The representations of the Judgment, too, all imply a recognition of the departed. Our Saviour tells His apostles that they shall sit on twelve thrones, judging the twelve tribes of Israel. Surely then, the judges and the arraigned must all be known. Queen Maqueda shall rise, and the people of Nineveh shall rise, in judgment against his contemporaries; which implies that these personages and parties will be known to each other. Indeed he states expressly that "ye shall *see** Abraham and Isaac and Jacob, and all the prophets in the kingdom of God." How tenderly St. Paul discovers his faith in this sweet doctrine, when he asks the Thessalonians: "For what is OUR hope, or joy, or crown of glorying? are not even YE in the PRESENCE of our Lord Jesus Christ at His COMING?" signifying that he in heaven would claim his converts as his crown and reason of reward. And how manifest his conviction of such a certain re-union, when he says that "the quick" of the last day, and the risen from their graves, "shall be caught up TOGETHER in the clouds, to MEET the Lord in the air, and so shall ye EVER BE WITH the Lord." How his doctrine exhorts the bereaved to sorrow not hopelessly like the heathen who are ignorant of its solacing truth! Jesus wept: the members of His body, too, may weep. Then let us lose our woes in our Lord's greater grief. Let the dawn of Easter dispel these shadows of the soul, and awaken in its deep the responses which greeted of old the morning of the queen of feasts.

I feel more justified in offering this tribute of comfort to your affliction, since I also have lost parents, kindred, and many friends. But they are not lost—to either of us. They are not gone. With the wand of faith we touch, we open the gates of Hades, and they come forth, the cherished dead in their solemn beauty. They people our solitude. They converse with us in prayers. They are of the same body and the same kingdom. They are not gone.

Yes, we shall renew our acquaintance in that higher world, but doubtless with other, with purified emotions, "like the angels of God." Perhaps all sublunary loves will be absorbed in a supreme love of the "Altogether Lovely," when we behold our Lord, still invested with our nature, his graces all unveiled, and beholding, kneel to adore and imitate and obey Him forever.

AIAL.

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* S. Luc. xiii. 28, ὄψησθε.

For the Churchman.

The Brownists in Holland.

Mr. Editor,—In the "Confession of Faith," published by the Brownists in 1598, to which I alluded in the *Chruchman* of April 26, those independent brethren maintained that all the "*Hierarchy* still retained in the Church of England," "with all its *appurtenances*, was a new and *Anti-Christian* administration; that all such as sought after their eternal welfare, were bound by virtue of God's command, to *withdraw* as soon as possible, from this Anti-Christian constitution; that it was the duty of all *Princes* and *Governments* to put down and root out all false and evil-worship, all human invention in matters of religion; to abolish all adoration of idols and images, all *altars* and ecclesiastical *vestments*, and all other superstitious trumperies; and to *convert to their own* and *the public use*, all the idolatrous edifices, (such as temples, chapels, and all other places formerly dedicated and employed by the Heathens and *Anti-Christians* in their false and evil worship,) together with all the *revenues* and all the *funds* of the Hierarchy and unlawful Church Ministry."

The publication of this radical and agrarian document led to a correspondence between that eminent theologian whose works are still consulted with profit by the Biblical student, FRANCIS JUNIUS,* and Johnson, Ainsworth, Studley, Kniveton, Bowman, Mercer, and "other ringleaders of the sect." Junius thought that their course was too belligerent, and advised them to abstain from controversy. They on the other hand "demanded that their opinions should be either refuted or approved: nay, they declared at last, that they took his silence for *consent*." The following letter which he wrote a short time before his death exhibits the amiable spirit of the man; and, the time and circumstances being considered, must be pronounced worthy of commendation: "Your packet of letters, my dear brethren, came to hand yesterday, in the evening. I desired you to cease disputing; you require me to engage in it. I abide by my resolution; for the peace of the Church is of more value to me than the seeds of dissension; which whoever are fond of must be content to reap their fruits. What you conclude and give out, that I approve your proceedings, is a very wrong inference. I have resolved with myself to say nothing of the matter; and though you should write to me a hundred more letters, I shall continue to advise you for the best, till I see you take better methods. If this do not please you, yet bear with it; for indeed it does not please me to meddle with disputes at such a time as this. It is more agreeable to the will of God, that I should be silent with respect to these differences, than that I should involve both myself and you in them at this juncture. You move a great many things in your letters, but I shall not enter into the discussion of them, but confine myself religiously to the work of the Lord. Christian prudence will never permit me to pass my judgment upon controversial matter, without hearing both sides."† But such a letter was not in accordance with the temper of the times. The "spirit of the age" was adverse to it. The Independents, whose liberty had degenerated into licentiousness, who moved and wrote as if they supposed that they were the peculiar people of God, and that as "Bible Christians" they had a right to apply to themselves whatever passages their private judgment suggested as appropriate, replied, that Junius was lacking in arguments, and that this was the cause of his declining to discuss the matters in question; that he was discreet, indeed, but that his course was inconsistent with the will of God as revealed in *Jer.* xlviii, 10, and *Ps* cxxxvii, 8, 9; *Cursed be he that doeth the work of the Lord deceitfully; cursed be he that keepeth back his sword from blood. O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.* "If these things (argued they,) were said to the temporal Moab and Babylon, *how much more* do they belong to the ANTI-CHRIST, and to the SPIRITUAL BABYLON, and all her daughters and abominations? If this agrees with the type and shadow, *how much more* with the substance itself?"

The lovers of Holland assure us, in admiration, that that hospitable land was the Home of those whom they delight to call the PILGRIM FATHERS. I now beg leave to ask them whether the mantle of the Fathers has been handed down, like one of Miles Standish's peculia, as a precious relic, to the children? The fathers ate sour grapes, *very* sour. Are the children's teeth set on edge?

The emigrants or refugees gained not in the Low Countries the notoriety which they coveted. In England, however, where they had exerted some influence, and where they had left a portion of the Independent leaven, they met with notice at the hands of one who was fully competent to give them their due. The Rev. Joseph Hall, of whom mention has been made, was meek and gentle when compared with many of his contemporaries; but his disposition with regard to theological discussions differed from that of Junius. He had witnessed the rise of the "rigid separation;"—its tendency, he saw, was disorganizing; if successful it must subvert both Church and State, and establish ecclesiastical despotism.

Brown had lacked stability, and Robinson, before abandoning the Church, had sought for a "living;"* these circumstances, probably, had allayed in some measure his apprehension; but when he looked across the sea, and found that the members of the sect, although their Confession of Faith had been coldy received, although their articles of separation had subjected them to censure, although they had dwindled in number to a mere "parlour-full in Amsterdam," still insisted that *they* were the "Visible Church,"—the "Kingdom of Christ;" when he found that their watch-word was *Separation*—"separation from whatever riseth up rebelliously against the sceptre" of Christ's "Kingdom, as we are undoubtedly persuaded the Communion, Government, Ministry and Worship of the Church of England do;" yea, that their constant cry—"the voice (as they said) not of schism, but of holiness," was, "Go out of Babylon," "No consorting in ceremonies with Babylon;" then his spirit was stirred within him, and as an ambassador of Christ, who was set for the defence of the Gospel, he addressed himself in the language of earnest expostulation to two of their leaders, to show how pernicious was their zeal in rending the Church, instead of praying in her behalf, and labouring for her redress. "And are we yet in Babylon?" (he asked) "Is Babylon yet amongst us?" "Except you will be willingly blind, you may see the heaps of her altars, the ashes of her idols, the ruins of her monuments, the condemnation of her errors, the revenge of her abominations." "Where are the main buildings of that accursed city; those high and proud towers of the universal hierarchy; infallible judgment; dispensation with laws of God and sins of men; disposition of Kingdoms; deposition of princes; parting stakes with God, in our conversion, through freedom of will; in our salvation, through the merit of our works? Where are those rotten heaps (rotten, not through age, but corruption,) of transubstantiating the bread, adoring of images, multitude of sacraments, power of indulgences, necessity of confessions, profit of pilgrimages, constrained and approved ignorance, unknown devotions? Where are those deep vaults, if not mines, of penances and purgatories, and whatsoever hath been devised by those popelings, whether profitable or glorious, against the Lord and his Christ? Are they not all razed and buried in the dust? Hath not the majesty of her gods, like as was done to Mythra and Seraphis, been long ago offered to the public laughter of the vulgar? What is this, bnt to go, *yea* to run, if not to fly, out of Babylon?" Ceremonies, he said, are "not necessary appendances," and furnish no valid excuse for forsaking the Christian temple. "Where shall you *not* thus find Babylon? Would you have run from Geneva, because of her *wafers*, or from Corinth, for her disordered *love-feasts?*" "Say, if you can, that the Church of England (if she were not your's) is not a *heaven* to Amsterdam. How is it, then, that our gnats are harder to swallow than their camels?"

SMITH, Robinson's compeer, became tired of the sect of which he was regarded as one of the leaders, turned Anabaptist, and having immersed himself, was denominated a *Se*-Baptist. In 1606 he published a book respecting "the present *differences* between the Churches of the Separation." In 1610 Robinson published a treatise entitled "Justification of Separation from the Church," and a pamphlet in reply to Hall's Letter.* The latter he was pleased to style "an answer to a censorious epistle," and he again brought out this able champion of the Church.† To exhibit the comparative strength of the "answer" and rejoinder, it is only necessary to quote a few of the passages which refer to the then condition of the Separatists in Amsterdam. Robinson pretended that he and his followers were satisfied with their spiritual state in that city; that their objections were founded on the depravity of the inhabitants, and not on the corruption of the Church there. "We indeed, (said he to Hall,) have much wickedness in the *city* where we live; you in the *Church*." "The hellish impieties in the city of Amsterdam do no more prejudice our *heavenly communion in the Church of Christ*, than the frogs, lice, murrain, and other plagues over-spreading Egypt, did the Israelites, when Goshen, the portion of their inheritance, was free, (*Exod.* viii,) nor than the deluge wherewith the whole world was covered, did Noah, when he and his family were safe in the ark, (*Gen.* vii,) nor than *Satan's* throne did the Church of Pergamos, being established in the same city with it (Rev. ii)." Hall, in his reply, calls up the eleven *Articles of Separation* which had been issued by the brethren some ten or twelve years before, and thus bears down upon them: "You turn over all the blame from the Church to the City;" "yet your Pastor and Church have so found the city *in* the Church, and branded it with so black marks, as that all your smooth extenuations cannot make it less *Babylon* than the Church of England. Behold, now, by your own confession, either Amsterdam shall be, or England shall not be, Babylon." "Go now, and fly out of this Babylon also, as the he-goats before the flock *or* return to ours." "What remains, but *they* be our fellow-heathens and publicans? And not they alone, but *all* Reformed Churches beside in Christendom, which do jointly partake in all these, except in one or two personal abominations?" "Will you never leave, till you have wrangled yourselves out of the world?" (Apology, Sect. 52.)

Of the Brownists, in Holland, Mr. Editor, "much yet remains" unsaid.‡ Some passages from Heylin's history shall close this article. It fared worse, he says, with the "brethren of the separation," who in the Reign of Elizabeth "had retired themselves unto Amsterdam," than "with their first founders and forefathers in the Church of England; for having broken in sunder the *bond of peace*, they found no possibility of preserving the *spirit of* unity,—one separation growing continually in the neck of another."—"The brethren of the first separation" were dissatisfied with the Church of England for sanctioning and enjoining the reading of prayers and homilies, and for rejecting the government of *presbyteries*. "But the brethren of the second separation take as much distaste against retaining all set forms of hymns and psalms; committing their conceptions, both in praying and prophecying, to the help of memory; and did as much abominate Presbytery, as the other liked it For, *first*, they pre-suppose for granted, as they safely might, that there be three kinds of spiritual worship, Praying, Prophecying, and Singing of Psalms; and then subjoin this maxim, in which all agreed, that is to say, "that there is the same reason of helps in all the parts of spiritual worship as is to be admitted in any one during the performing of that worship." Upon which ground they charge it home on their fellow-separatists, that *as in prayer the book is to be laid aside, by the confession of the ancient brethren of the separation, so must it also be in Prophecying and Singing of Psalms, and, therefore, whether we pray or sing, or prophesie, it is not to be from the book but out of the heart.* For *Prophesying* next, they tell us, that the Spirit is quenched two manner of ways; by memory as well as reading. And to make known how little use there is of memory in the act of Prophesying or Preaching, they tell us that the citing of chapter and verse (as not being used by Christ and his Apostles in their sermons or writings,) is a mark of ANTICHRIST. And as for *Psalms*, which make the third part of spiritual worship, they propose these queries: 1. whether in a psalm a man must be tied to *Meeter, Rythme* and *Tune?* and whether *Voluntary* be not as necessary in *Tune* and words, as well as Matter? And 2, whether Meeter, Rythme and Tune be not *Quenching the Spirit?*—According to which resolution of the New Separation, every man, when the congregation shall be met together, may first conceive his own matter in the act of pausing, deliver it in prose or meeter, as he lists himself; and in the same instant chant out in what tune soever that which comes into his own head." "It follows so directly on the former principles, that if we banish all set forms of common prayer, (which is but only one part of God's public worship,) from the use of the Church, we cannot but in justice and in reason both, banish all studied and premeditated sermons from the house of God, and utterly cast out all King David's Psalms, (whether in prose or mecter—*that* comes *all* to one;) and all divine hymns also into the bargain. Finally, as to forms of government they declare thus, or to this purpose at the least, if my memory fail not;) that as they which live under the tyranny of the Pope and Cardinals, worship the *very beast* itself; and they which live under the government of Archbishops and Bishops, do worship the *image* of the beast; so they which willingly obey the reformed Presbytery of Pastors, Elders, and Deacons, worship the *shadow* of the image." "In this posture stood the *Brethren of the Separation*, Anno 1606, when Smith first published his book of the present differences between the churches of the Separation, as he honestly calls them But afterwards there grew another great dispute between Ainsworth and Broughton; whether the color of Aaron's Linen Ephod were of *Blew*, or a *Sea-Water green;* which did not only trouble all the dyers in Amsterdam, but drew their several followers into sides and factions, and made good sport to all the world but themselves alone. By reason of which divisions and sub-divisions, they fell at last into so many fractions that one of them in the end became a Church of himself, and having none to join in opinion with him, baptised himself, and thereby got the name of a *Sea-Baptist;* which never any sectary or heretic had obtained before."*

R. B. C.

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* "That famous and illuminate Doctor, Francis Junius, the glory of Leyden, the other hope of the Church, the oracle of textual and school-divinity, rich in languages, subtle in distinguishing, and in argument invincible."—*Bp. Hall's Letter to M. Bedall, lamenting the death of some late divines.* It is melancholy to see such a man as Henry Ainsworth engaged in such business.

† *Brandt's Hist.* I. 480.

‡ Whosoever, said Hall, "wilfully forsakes the Communion, Government, Ministry, or Worship of the Church of England," is an enemy to the sceptre of Christ, "neither doubt we to say, that the mastership of the Hospital at Norwich, or a lease from that city, (*sued for with repulse*) might have procured that this separation from the Communion, Government, and Worship of the Church of England, should not have been made by *John Robinson.*—(Apology.) Brown returned to the Communion of the Church.

* Robinson wrote in opposition to Smith. This in Edwards' view was a mitigation of his offence in following Independency. "Heretofore, some of the old Independents and Brownists did good service this way in writing against the Anabaptists [and] Arminians: as Ainsworth, Johnson, and especially Master Robinson." "But now all the Independents of England generally say not a word against them, but side with them, stand up for them, &c." *Gangræna, p.* 126.

† "A common apology of the Church of England against the unjust challenges of the overjust sects commonly called Brownists."

‡ After the lapse of time *Robinson's* views were essentially modified. He had been, says *Mather*, "in his younger time, (as very good fruit hath sometimes done, before age hath ripened it,) *sowred* with the principles of the most rigid separation, in the maintaining whereof he composed and published some little treatises; and in the management of the controversie made no scruple to call the incomparable *Dr. Ames* himself—*Dr. Amiss*, for opposing such a degree of separation. But this worthy man suffered himself at length, to be so far convinced by his learned antagonist, that with a most ingenious *retractation* he afterwards writ a little book to prove the lawfulness of one thing which his mistaken zeal had formerly impugned several years, even till 1625, &c." Mr. Bancroft tells us that "Brown eventually purchased a living in the English Church by conformity," sacrificing "his own reputation;" he then adopts the language of Robinson, who in his "Justification of Separation," "a tract of great merit," pithily observes that Brown "forsook the Lord; so the Lord forsook him." (*Hist.* I. 287.) If this "little book of Robinson were at hand, it would be worth while to inquire to what extent *he* was forsaken when age had ripened and sweetened him. (See the *Magnalia*, 1. 45.

* *Hist. of Presbyterians*, p. 374-5.

Massachusetts Again.

Boston, April 25, 1851.

To the Editor of the Churchman:

Mr. Editor,—In each of your articles from Massachusetts, in the paper of to-day, there is an error of which I beg correction. The first in mine owing either to my bad chirography, or to an inappreciation on your part, of the forces brought to bear against Mr. Prescott in his second presentment. You make me say the presentment was prepared by "a *priest* eminent for his astuteness." It should be *jurist*, and if you wish his name, you will find it signed to a letter printed some three years since in the "Christian Alliance," a paper put forth, as its heading stated (giving the names) under the supervision of two Congregationalist, two Unitarian, and two Baptist Clergymen!—the said letter approving very warmly of the course of the editor, who was, at that time, publishing a series of articles intended to show that what was called "Puseyism" was in fact nothing more than the doctrine of the Prayer Book, and the work of exterminating that heresy, must commence with the book itself. So much for the theological views of the lawyer selected by the Standing Committee of Massachusetts, to draft a presentment for heresy against a Presbyter!!

The other error is evidently the result of misinformation in your correspondent "Justitia." He says but one of the former court was nominated anew to try Mr. Prescott. The fact is, no such grace is allowed Mr. P., as to be tried again by one of a court that, without exception, acted with a clear sight, honorably and promptly, in rejecting such a mess of ill-digested matter as the first presentment exhibited itself to be--lacking even, long as it was, the merit of containing all such qualities as the conductor of the prosecution possessed, but subjecting him to the necessity of exhibiting many more during the trial to the humiliation of his friends and to the scandal of the body that had elected him their leader.

Would that the scandal in this matter were limited to the Standing Committee—but how much of it is cast upon the Church itself in this whole affair as thus far managed Not, of course, in presenting Mr. P., or in degrading him if he is truly guilty, for nothing shows better the healthy vitality of a body, physical or spiritual, than its ability to cast off from it a diseased member. But in this case, how is this attempted? Really, if we could for a while set aside the serious aspects of the affair, similes would come to our mind. We remember once seeing that wonderful man, M. Vattemare, then as M. Alexandre, sustain six characters at once—in which exhibition, the only fault was, that it was so perfect that we could not compass the idea that it was but one man. It seems equally difficult to identify, as one man, the dramatis personæ in this prosecution. Dr. Eastburn makes an accusation against another Presbyter, to the Standing Committee—they make a presentment to Bishop Eastburn--the document is served by Bailiff Eastburn--the court summons Witness Eastburn, and when the trial is over, the proceedings are referred to Judge Eastburn. Truly, when all is completed, this gentleman may sing in the doggerel of the old rhyming wrestler:

"Soe dyvers are oure deeds of dint,
You'd thinke there be fulle ten of us;
And noughte your wonder now you'll stinte
To knowe there be but one of us."

C. L.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 3, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

Final Perseverance and Antinomianism.

It will be seen in another column, under our foreign intelligence, that a certain youthful aspirant to an Exeter curacy has been refused admission on the ground of holding opinions inconsistent with the teaching of the Prayer Book. He cannot, it seems, hold that all infants are regenerated in Holy Baptism, *because he believes* "that the regenerating grace of God never fails in bringing the persons in whom it dwells to salvation;" therefore, he cannot say that baptised persons finally lost were ever regenerated. This notion is farther carried out in the "Protestant Declaration" referred to in our English contemporary in which occurs the following proposition: "Ungodly persons have neither been born again of the spirit, nor justified, although they were baptized in infancy, but remain in an unpardoned state, exposed to the wrath of God."

Now, *taking* this in its plain and literal acceptation, an ordinary reader would say—"according to this no man can be regenerated, for all are *ungodly*, in that they transgress the commandments of God, and need repentance and amendment." "If we say that we have no sin we deceive ourselves, and the truth is not in us." The common understanding of the term *final perseverance* is, that those once regenerated shall never *finally fall away;* but here it seems to be taught, that those once regenerated must *persevere in holiness* all their lives, and that the falling into sin is the mark of reprobation, However strange this notion may appear, we would not venture to assert that it was not in the contemplation of those who signed this "declaration." It is the tendency of the delusive and erroneous system which they have espoused to produce a sentiment of pride and self-laudation in the soul, even when most pretending to a sense of humiliation and unworthiness. Fancying that they have been elected to eternal life by an arbitrary and irreversible decree of the Almighty, and possessing also the *assurance* that they are regenerated, sanctified and justified by the blood of Christ, and the power of the Holy Ghost, it may occasionally happen that some may go farther and imagine that they are freed from committing all sinful deeds and entertaining all unholy thoughts, and cannot be guilty of sin. The former theory of this school was that though the regenerate might fall into sin, they would not remain fallen, but would before their death be restored by repentance and faith to the pardon and favor of God, but it may be that some in the plenitude of their imagined righteousness hold that they cannot fall from grace and holiness even for an instant.

It is evident enough that those who hold this opinion are wholly at variance with the teaching and spirit not only of the Baptismal offices, but of the whole of the Church services. The confessions of sin, and penitential acknowledgments of guilt are put into the mouths of those who are "children of God," and "members of Christ"—regenerated and sanctified. Having been regenerated in Holy Baptism, by water and the Spirit, they are thus "made the children of God by adoption and grace," as the Collect for Christmas Day expressly asserts. And farther, the notion that the godly or regenerate can commit no sin is condemned in the 16th article, which declares, "that after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives. *And therefore they are to be condemned*, which say they can no more sin as long as they live here"—And the 15th teaches that "Christ alone was without sin"—"but all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us." It thus appears that this arrogant and presumptuous delusion of a perpetual perseverance in holiness is condemned not only by the *offices* of the Prayer Book, which being "only prayers," the majority of the Judicial Committee and other Gorhamites think are unmeaning and nugatory, but also by the articles themselves, which the "*unveracious*" delight in asserting teach pure undiluted Calvinism. But when they have the *ingenuousness* to assert that the world for which Christ died is "the world of the elect," not the whole race of mankind, and interpolate the words "but not totally or finally" after "depart from grace given," in the 16th Article, already quoted, it is no wonder that they make these formularies speak in favor of their peculiar dogmas. The only wonder is that they are so moderate in applying their principles of interpretation.

Hitherto we have gone on the supposition that the word "*ungodly*" means those who commit sin—There is, however, another sense in which it may be taken—viz., as meaning those whose sins and guilt are not *imputed* to them, however vicious really their character may be. We are indebted for this discovery to a perusal of the writings of the Rev. Tobias Crisp, a celebrated Divine of the Church of England, and a preacher of Antinomianism, in the years 1627—1642. He carried out the Calvinistic notions prevalent in the time of Elizabeth and James I to their legitimate development, and his principles are often re-produced in the present day by the disciples of the great Genevan. Quoth Tobias—"You will say, if he [the believer] doth sin, must not God charge it where it is?—Must not he be reckoned to be a sinner, *while he doth sin?* I answer, no; though he doth sin, yet he is not reckoned a sinner, but *his sins are reckoned to be taken away from him.*" * * * * * "A man doth sin against God. God reckons not his sin to be his, he reckons it Christ's; therefore he cannot reckon it his." (S. I. p. 8, Ed. 1832, London.) Again--"Is not God offended at the sins of believers when they do commit them? Hath Christ taken away the offence against sin by his death? . . . I have not said. God is not offended with the sins that believers commit; but God stands not offended with *the persons of believers* for the sins committed by them." (S. 2 p. 16.) "Christ is so the way from wrath, that God doth never punish a believer, *after he is a believer*, for sin; I say God doth not punish for sin." (p. 18) "It is most certainly true, beloved, that *as soon as ever a* person is a believer, he is so ingratiated into God, and with him, that there is nothing in the world from that instant unto a believer, but mercy." (p. 20.)

Now reading the proposition of the "Protestant Declaration" by the luminous effulgence of the words of Tobias, the word "ungodly" may bear a technical not a literal meaning—*i. e.* those who are not godly--or acceptable to God. And these latter are acceptable to God not because they are pure in soul and undefiled by sin, according to the tenor of the Gospel covenant, but because God is not "offended with their *persons*," and "does not punish them" because they have *once* believed, nor "reckons them as sinners"—no matter what their actual condition is. This is certainly a very comfortable doctrine for those who have once believed, but afterwards fallen away from grace. The greater their iniquities, the more does the grace of God abound. It is told of Cromwell that on his dying bed he was troubled with the recollection of his past misdeeds, his hypocrisy, violence, and sanguinary crimes. Can a man be lost after he has once believed? asked he of his Calvinistic attendant chaplains. By no means, was the reply. "Then am I safe," quoth he--"for I know that I once truly believed." Such is the current tale, and it well illustrates the practical effect of this pernicious dogma.

And it is for such tenets as these that the words of the Baptismal offices are to be perverted from their true meaning, and the great Catholic Doctrine of Regeneration in Baptism is to be obscured and denied. The concurrent testimony of the Church Catholic for fifteen centuries is to be set aside to make way for the metaphysical speculations of the fervid spirit of the Genevan Reformer, and the unhallowed additions of his obsequious followers. That after the accession of Elizabeth some high in authority, as Whitgift, were infected with these dogmas is true, but it is also happily true that the great principle of the Anglican Church to adhere to Scripture as interpreted by Antiquity, affords an unfailing guide to correct these errors. And thus much may suffice for the present.

Foreign Intelligence.

The *Asia* arrived at this port on the morning of Wednesday the 23d inst., making the passage in 10 days and 18 hours.

Attempts continue to be made to form a new French ministry, but hitherto without success.

German affairs remain uncertain as ever. The Dresden conferences had been adjourned.

A celebrated Italian brigand, named *Il Passatore*, had been slain near Ruspi in the Papal states, in a skirmish with the Papal troops.

It is said that a large number of valuable Greek MSS. have been discovered at the foot of Mount Athos.

In England the Bishops' letter continues the great object of attention in Church quarters. We give long extracts from the *Guardian* and *English Churchman*, upon the subject.

In the House of Lords, on the 3d of April, the Duke of Richmond presented a petition from the Town Council of Chichester complaining of the Rev. Mr. Kenrick, Vicar of St. Peter the Great, in that city, for refusing to read the burial service over an Independent Minister, and also over a woman who had committed suicide and been declared a 'lunatic' by a coroner's jury. The friends of the former did not take the body to the churchyard but interred it

Mar. 1, 1851

1042

within the Dissenting Chapel, and hence could not institute proceedings against the clergyman. The Bishop of Chichester thought Mr. Kenrick wrong, though he had acted conscientiously. If the coroner's jury found a wrong verdict, the sin lay with them. The Bishop of London gave notice of his intention to bring forward anew his Bill for a tribunal of appeal in Church questions. Lord Brougham said the law was very defective. In one case of discipline the last named prelate had been put to an expense of several thousand pounds for doing his bounden duty. The Bishop of Exeter repudiated the idea that the verdict of the coroner's jury was conclusive, and said that there might be cases in which the clergyman might refuse to receive it, and quoted the direction of Bishop Wilson in one of his charges, that when the clergy had good reason to believe that the verdict was erroneous, and that the party was sane, it was a duty to refuse the rites of burial.

Lord John Russell, on the same day, in the House of Commons, brought forward his motion to consider the case of the Jews and the oath of abjuration. The motion was carried by 166 to 98, and leave was granted to bring in the bill.

On Friday evening, Sir B. Hall alluded to the case of the Rev. Mr. Wagner and Lord Londesborough, hereafter mentioned, and inquired what steps were taken by the Prelates *to suppress Puseyism in the Church of England.* Lord John Russell gave a brief statement of the present posture of affairs, and said the matter was now in the hands of the Archbishops and Bishops, and that it was not desirable to bring on a discussion of this nature in the House of Commons. He should not take any step which might lead to the disruption of the establishment.

On Monday, April 7, Mr. Herries moved for the cessation of the Income tax, which was lost by 278 to 230, and the renewal was agreed to.

On Tuesday, Mr. Trelawney moved for a select committee on *Church Rates.* Sir R. H. Inglis opposed the motion. Mr. A. J. B. Hope did not think Church Rates the immutable foundations of the Church of England, but he did not think a committee of that House the best adapted for the settlement of such an Ecclesiastical question. The voluntary rate was open to the objection of making religious indifferentism and dissent bear a pecuniary value The plan said to be adopted in one or two of the states of the United States, was worthy of consideration, levying a tax for religious purposes according to property, and letting the man declare to what denomination he belonged. The Church of England wanted fair play and liberty of conscience for those not belonging to her; but she had not liberty of conscience accorded to her, and met with very little of it from that House.

In a debate on Agricultural Distress, on Friday, the 11th, an amendment of Mr. D'Israeli, "that if any relief be granted by the remission or adjustment of taxation, due regard should be paid to the distressed condition of the owners and occupants of land in the United Kingdom." was negatived by a vote of 13 only—ayes 250, noes 263.

Lord Londesborough, a new peer, (formerly Lord Albert Conyngham) had addressed a letter to the *Times* complaining of the Rev. Mr. Wagner, incumbent of St. Paul's Church, Brighton, for refusing to baptize his child in the way he wanted it. It seems from the statement of the Reverend gentleman, that his Lordship and Lady attended without sponsors, and that the child, an infant three weeks old, was brought with its cap on. He requested the cap might be taken off, for fear of its being wet, whereupon the nurse said *a drop of water on the forehead* was sufficient, and insisted the baptism should be thus performed. As Mr. Wagner declined to take his instructions from this ignorant menial, his Lordship and the rest withdrew in spite of remonstrance, leaving the service incomplete! He then poured his sorrows into the congenial columns of *The Times.* Mr. Wagner's letter to his Bishop, is calm and perfectly satisfactory.

We regret to see it announced in our English files that the Rev. H. E. Manning, late Archdeacon of Chichester, and Dr. J. R. Hope, Q. C., have united themselves to the Roman schism. The former was well known by his able sermons, written in better times. We hope he will not exhibit the same deterioration of mind and manners which other perverts, especially the once gifted Newman, have displayed.

Several clergymen connected with St. Saviour's, Leeds, have also united themselves with the Roman schism in England. The names of these perverts are: The Rev. Thomas Minster, incumbent; The Rev. G. J. L. Crawley, B. A., curate; The Rev. Seton Rooke, curate; The Rev. ——— Coombs, occasional assistant; The Rev. Richard Ward, joint-patron with Dr. Pusey and the Rev. C. Marriott, and formerly incumbent. Three or four laymen and as many females have also gone over. The Rev. W. H. Lethewaite, perpetual curate of Clifford, Branham, Yorkshire, has also been added to the list of defections. Some of the above were publicly received in the Roman chapel of St. Anne's, Leeds, on Thursday night, April 3, when Dr. Newman preached the sermon—

"Keeping in the back-ground the ordinary errors of Rome as well as those most extraordinary and semi-blasphemous statements and legends in which he and his brother *oratorians* are in the habit of indulging at their *oratory* in London."—*Eng. Churchman.*

Another *Gorham* case has arisen in Exeter, but the noble Bishop of that See happily has the *law* on his side this time. On the 4th February the Rev. Mr. Burrough, the Vicar of Totnes, wrote to the Bishop that he wanted a Curate on account of ill health, and nominated Rev. D. Codner, of Caius College, Cambridge, and curate to a son of the Bishop of Peterborough (Dr. Davys.) The Bishop replied that he must undergo an examination and he was examined accordingly. The result was unsatisfactory, he appearing to be a decided Gorhamite, and the Bishop wrote on the 17th February that he declined admitting him because of a paper written by him. It is as follows:—

"I believe that God undoubtedly hears prayer, and more especially he will hear it in the performance of his own institutions, and therefore especially in baptism. On the supposition, therefore, of faith being exercised, and prayer being offered on the part of those who bring a child to baptism, I cannot but say, according to the language of the service, that the child is regenerate.

"In the case of baptized persons who are finally lost, I cannot say that they received the regenerating grace of God in their baptism, or indeed at any other time in their lives; because I believe that the regenerating grace of God never fails in bringing the persons in whom it dwells to salvation. (Phil. i. 6)

"I can unhesitatingly use the language of the church, in her service of Baptism and the Catechism, in which she pronounces the child regenerate, and made in baptism a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven; on the ground that the Church charitably supposes that every one of her members is sincere in the profession of his faith. But in the case of those who are eventually saved, I cannot say positively that they all received the regenerating grace of God in their baptism, for they may have received it at some subsequent time; I can only charitably suppose it as true of all.

"I hold that the Sacrament of the Lord's Supper is a commemoration of the death of Christ, and also that in it the faithful do spiritually eat the body and blood of Christ, and that their souls are strengthened and refreshed by that body and blood, as their bodies are by the bread and wine."

This decision of the Bishop drew forth a lacrymose letter from the Vicar, who stated as a recommendation of the intended Curate, that he held the same sentiments as himself, and was by marriage a nephew of his. To this the Bishop replied that he would not receive into his Diocese any of unsound sentiments, especially on the Sacraments—"the prevailing heresy of our times"—and that unless Mr. Burrough's views of the Sacraments are much changed from what they were in a printed paper formerly sent him, he cannot knowingly accept any clergyman who agrees with him. This refers to a certain "*Protestant Declaration*" issued in 1844, and full of schism and heresy. Mr. Burrough replied to the Bishop that he felt much aggrieved by the descision, and he appeals to the Archbishop of Canterbury, who in return informs him:—

"I can offer you nothing better than my sympathy.

"It rests entirely with the Docesan to accept a Curate or refuse to license him; and that, without appeal, until the license has been actually granted. It is the same in regard to Ordination. In that case the question was tried and decided some years ago."

He politely expresses his regret, and remains his faithful and obedient servant.

It is to be "charitably supposed" that the sympathy of his Grace is with the "domestic afflictions" of Mr. B., not the heterodoxy of his curate, and his failure to get into the Diocese of Exeter.

A wise man, a correspondent of the notorious *London Record*, calls on the laity of the Diocese to petition the Queen TO DEPOSE THE BISHOP OF EXETER. The *law*, my irascible friend, the LAW is on our side this time. Long live the Bishop of Exeter!

We have abridged this account from that of our excellent contemporary, the *English Churchman*, where it occupies nearly 4 columns.

BISHOP CHASE AND THE EVANGELICAL KNOWLEDGE SOCIETY.—As an act of justicee to the Committee referred to in the letter of the Bishop of Illinois, we cheerfully insert the following communication.

A Card.

In Bishop Chase's recent letter "to a friend on the limited atonement of Christ," which appeared in "the Churchman" of the 26th inst, two or three serious charges are brought against the original Committee of the Evangelical Knowledge Society.

A reference to the books published by that Committee is a sufficient answer to all that is there alleged on the score of doctrine. If, however, any person seeks for a fuller and abler vindication of what are supposed to be, in the main, the views of the Committee on these points, he will find it, not in Calvini Operibus, with which, in these respects, they somewhat disagree, but in the works of Archbishop Usher, and Bishops Ezekiel Hopkins and Davenant.

But the committee are charged by the venerable prelate with certain moral delinquences. These will be found in the following extract: "it is not true as stated on the title page, that the objectionable books were [book was] "selected and approved by the E. K. Society," but that they were [it was] *clandestinely* introduced in small quantities to make way for a more extensive publication of the same work:—all showing an underhanded design to change the well known principles of the American Episcopal Church."

These grave accusations are wholly based upon information which, it appears, the Bishop received from one of his correspondents, who writes as follows: "the little book you speak of (taken from the Sunday School Union publications) was found fault with by some, for some expressions savouring of Calvinism; and it was said by the Committee in Philadelphia, that they had only a few hundred copies, which were purchased of a bookseller, and it was understood that they would publish no more. The Committee in Philadelphia being much of the Calvinistic complexion, did publish more of it."

It will be perceived that the title of the book thus described is not given; but as none of the publications except "the Curate of Linwood," was purchased from a bookseller, reference is undoubtedly had to it, although it is not one of the Sunday School Union works.

First, then, it is hereby rejoined, that it is true, as stated on the title-page, that "the curate of Linwood" was "revised and approved by the Executive Committee of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge." In the hands of this Committee, moreover, according to the fundamental law of the Society, was vested all the power of the Board of Directors, during the recess of the latter.

Secondly, no understanding, express or implied, was authorised by the members of the committee, either collectively or individually, that this book should not remain as one of the permanent publications of the Society.

It is hoped, that, as an act of justice, every paper which publishes the Bishop's letter will give a prominent insertion to this card.

A MEMBER
Of the late Executive Committee of the E. K. Society.

Philadelphia, April 28th, 1851.

New Publications.

WILLIAM PENN, an Historical Biography from new sources; by Wm. Hepworth Dixon. Philadelphia, Lea and Blanchard; pp. 353—(from S. S. and W. Wood, New York.

This life of the great founder of Pennsylvania is carefully written from new sources, and may, we presume, be looked upon as authentic. The question of Quakerism happily is not gone into at any length, as we doubt the competency of Mr. Dixon to discuss it, from what he has said. The part relating to the establishment and fortunes of the Colony is full and interesting, and the sad injustice which Penn met with in his declining years at the hands of those whom he had served and benefited in former days, cannot be perused without emotion and sympathy. A chapter is added examining and refuting some of the statements of Mr. Macaulay, and satisfactorily refutes the assertions of that brilliant but unscrupulous writer of historical romance.

NATHALIE, a Tale by Julia Kavanagh. Appletons. 1851.

This story is ingeniously planned and well executed. The scene is laid in the French province of Normandie, and the characters are French—which is a pleasing change from the general run of works of fiction. The principal personages are a disappointed single gentleman in advancing years, a large landed proprietor, and a blooming Provencal Maiden of eighteen summers. They yield to the magic power of the tender passion, and after much manœuvering, and cross purposes, misunderstanding, and the like, contrive to get engaged, despite the interference of a scheming sister of the gentleman, and her coxcomb of a son, who himself feigns a *penchant* for the lady. The wilful maiden takes to "teazing" her intended, and in one of her freaks declares right royally that she will not "*obey*," on which a rupture ensues, and she becomes a governess while he travels abroad. After some time, and many sleepless nights, and pale looks, coldness and dignity on meeting, and other phenomena incident to such cases, the young lady obtains an interview, and surrenders at discretion on the contested point. They are happily married, and for six weeks get along charmingly. Here the book ends, though the bridegroom seems to be looking out for clouds and rain. There is also a venerable canoness aunt, the very essence of simplicity and kindness, with a cross school mistress, an amiable sister of the bride, who is worried to death by a peevish female relative on whom she is dependent, and other *dramatis personæ.* Besides the interest of the story which is well kept up, there is much practical good sense and considerable matrimonial philosophy scattered thro' the dialogues, without ostentation or dulness. We think that ladies and gentlemen who are meditating "a change of condition," or look upon such an event as *in posse* some day or other, may find both pleasure and edification in the perusal of these pages.

HARPER'S NEW MONTHLY MAGAZINE for May, has appeared with its usual variety and interest. There is a very instructive account of the *Novelty Works*, by Mr. Abbott, copiously illustrated with appropriate engravings. "*Maurice Tiernay*" and "*My Novel*," are continued; and there are many other articles which might be enumerated had we time: we may mention, however, "*The Plea for British Reptiles,*" and "*The Household of Sir Thomas More,*" which is on a similar plan to the fictitious Diaries of Lady Willoughby and Mary Powell. The monthly events are comprehensively arranged as usual.

THE INTERNATIONAL (Stringer & Townsend), follows close upon the former. We have literary notices of G. W. Kendall, Hogarth, Hawthorne, G. Borrowe, Alfieri, Hartley Coleridge, and G. W. Dewey. "Authors and Books" are fully treated of, and Mr. James' "Story," *Monte-Leone*, and "My Novel," are continued. The number is an excellent one.

No. 13 of LOSSING'S Field Book of the Revolution, published by Messrs. Harper, has appeared. This is the first number of the 2nd volume. The evacuation of Boston is described, and Lebanon, Norwich and New London, are visited by the reader, under the direction of Mr. Lossing, who acts the guide, shows the localities, and narrates the prominent events with a vividness and fidelity which leave nothing to be desired.

BLACKWOOD'S MAGAZINE for *April* has been republished by Messrs. L. Scott and Co. Its Contents are: 1. *Southey*: Part II., with an examination of his poetical works. 2 *The Peaceful Lieutenant and his Friends.* 3. *Michael Angelo and the Friar*—(a poetical dialogue). 4. "*My Novel*" continued, which becomes more and more interesting. 5. *Narratives of Sorcery and Magic.* 6. *Modern State Trials,* No. 4. The first part of the trial of Alexander Humphreys for forgery (in the claim to the Sterling title). 7. *The Flower's Revenge*—a pretty poetical translation from the German. 8. *Latter Days of the Free Trade Ministry*—which deals some hard knocks on the Free traders, and Lord John and his miserable Cabinet.

Several other notices are unavoidably postponed.

PROTESTANT EPISCOPAL HISTORICAL SOCIETY.—We are requested to call attention to the meeting to be held on Saturday next, at the Sunday School Room of the Church of the Ascension, to make preparations for the Jubilee of the venerable "Society for the Propagation of the Gospel."

Diocesan Intelligence.

WESTERN NEW YORK—*Bishop DeLancey's visitation.*—Bishop DeLancey preached in Zion Church, Rome, on Wednesday evening, April 2nd.

On Thursday, April 3d, the Bishop visited Trinity Church, Camden, in which, in the afternoon, he preached and confirmed *five* persons, including one previously confirmed in private.

On Friday, April 4th, services were held in Zion Church, Rome. The Bishop preached and confirmed *thirteen* persons, including one confirmed in private.

The Bishop visited St. Stephen's Church, New Hartford, on Sunday, the 5th inst. In the morning he preached, confirmed *twelve* persons (including two sick persons confirmed on the preceding day.) and administered the Holy Communion.

In the afternoon the Bishop officiated in St. John's Church, Clayville. The Bishop preached and confirmed *fourteen* persons. Large congregations attended these services. At New Hartford a scholar from each of the valuable and prosperous Schools, male and female, was among the persons confirmed. Both of these Seminaries are Church Schools, attend the services at Church, and, as we are glad to learn, are in successful operation.

At Clayville, the large and attentive congregations and the number confirmed, attested the continued prosperity and vigor of the flock.—About six hundred persons witnessed the solemn rite of Confirmation administered to thirteen heads of families on this occasion.—*Gospel Messenger.*

The above should have been inserted two weeks since, but was accidentally omitted.

BISHOP DELANCEY'S VISITATION.—On Good Friday, April 18th, the Bishop officiated in St. John's Church, Clyde. Morning Prayers and the Confirmation and Preface were read by the Rev. Professor Page, of Geneva College, and the Bishop preached and confirmed *five* persons, including one from Grace Church, Cleaveland, Ohio. The Missionary of the station, the Rev. Mr. Aely, was necessarily absent.

On Easter Eve, Saturday afternoon, April 19th, the Bishop read prayers and preached in the Methodist Chapel at Newark. The Rev. Mr. Hills, of Lyons, was present. A liberal subscription has been made and a lot secured by the few Churchmen of the village, to erect a Church edifice, and measures taken to appeal to their brethren elsewhere, for the requisite assistance to effect the important object; in which we trust they will succeed.

Easter Day the Bishop spent at Lyons, when, in Grace Church, in the Morning, the Rev. Mr. Hills read prayers and the Preface. The Bishop preached and confirmed *fifteen* persons, and administered the Holy Communion; assisted in the distribution of the elements by the Minister of the parish.

At the afternoon service the Rev. Mr. Hills read prayers and the Bishop preached. Among the communicants was a venerable Layman* over ninety years of age, who had been confirmed by Bishop Seabury, at Litchfield, Conn., at his primary visitation of that parish about the year 1786.

* Ebenezer Loudon, Esq.

VIRGINIA.—*Episcopal Services by Bishop Johns.*—March 30. Morning.—Monumental Church, Richmond, confirmed thirteen. Afternoon.—St. James, Richmond, confirmed twelve. Night.—St. Paul's, Richmond, confirmed five.—*Southern Churchman.*

OHIO.—*Consecration of the Church of the Epiphany, Urbana.*—MESSRS. EDITORS:—

On Thursday and Friday, April 10th and 11th, the Rt. Rev. Bishop McIlvaine visited the parish of Urbana, where, on Thursday evening, he baptized an infant at the request of the Rector who was one of the sponsors, and confirmed two persons. The sermon was preached by the Rev. C. W. Fitch, the Bishop following in an address to the confirmed and congregation. The service was read by the Rev. Mr. Britton, the confirmation preface by the Rector Rev. C. B. Stout, who presented the candidates.

On Friday morning, the Church was duly consecrated to the worship of Almighty God—Father, Son and Holy Ghost. The Bishop was assisted in the services by the Revs. Chandler Robbins, C. W. Fitch, Henry Payne and the Rector.—*Western Epis.*

ILLINOIS.—*The Swedish and Norwegian Church in Chicago.*—As many of our readers not only felt but expressed in a substantial way, their interest in this Mission, we take the liberty of publishing the following extract from Mr. Unonius's letter. We are sure they will join with us in congratulating this zealous Missionary upon the success which has attended his efforts. Mr. U. informs us, he is so constantly engaged in writing or speaking Swedish and Norwegian, that he is becoming less expert in English; still we prefer to give his exact words, because we know them to be honest and true *even though his native speech occasionally appears.*

"I have a long time been anxious to write to you, but I confess, with my weekly sermonising in Swedish and Norwegian, and other daily writings and conversations in these languages, I have commenced to feel a natural indisposition to put my hand on paper for any kind of communication in English, as in fact, I believe I will be less and less able to do it correctly. The sympathy and kindness I met with from you and others during my visit East, I always cherish in a happy remembrance, and I hope that the Churches and individuals who so readily responded to my appeal for the erection of a house of worship, will now be glad to learn that the object is attained for which they cheerfully opened their hands. May God reward them! They have gladdened many hearts, giving them in a strange land, —a house of God, with the faith of their fathers preached unto them. It is now nearly a year ago since the corner stone of our Church was laid. We began the building thereon simultaneously with that of a parsonage. During the course of last summer, the latter became so far ready, that I and my family could move into it, but still it could not at that time be finished from want of means. For the same reason, the Church, the cost of which exceeded what we first had calculated, was hardly more than enclosed, and such arrangements made that we could hold service there during the summer season, before we were compelled to discontinue the work thereon. With rather a sad mind, I prepared myself for a second visit to the East, with the purpose of attempting to raise more funds. You know the unexpected and favorable result. Our noble and good-hearted countrywoman, Jenny Lind, relieved me from all further difficulties in regard to the completion of our buildings. With the donation of $1000 which she gave me in New York, and the kind promise of her, that if anything more for our object was necessary, I should inform her of it, and she would attend to it, we went on again with our interrupted work, and on the Second Sunday in Advent our Church was again re-opened for divine worship; and now, being entirely finished and in good order, the 15th day of next month is appointed by the Bishop for the solemn act of its consecration to the service of Almighty God. The building being in the Gothic style, is generally looked upon as very tasteful and pretty. It is cruciform in its shape, with a steeple projecting from the front wall, and at the other end a recess for the chancel. The whole length is seventy feet, the width in the transept 44. It holds about 350 worshippers. The interior is plainly but neatly finished, with an open roof, a small gallery—where an organ might be placed—and all the wood work painted in imitation of black oak. At the rear of the Church is the parsonage where the Rector has it very comfortable indeed, thanks be to the liberal kindness of Jenny Lind, who by a private donation to the Rector, has enabled him to furnish it somewhat different from what it else would have been. The whole cost of the Church and parsonage, the contributions of manual labor given by the parish not taken into calculation, is $4,600—all paid, or ready to be paid. On the lot it is true, we still have a debt of $200, but the same kind heart, whose charity has assisted us so much in our work will also relieve us from farther embarrassment on this account. And then the parish will have no other burden, than sustaining their Church and their minister. In regard to the last, I have no fear. God has wonderfully helped us through so far, and He will also hereafter provide. The members of my parish, it is true, are poor, and very much so; but still I must give them the testimony, that as a general thing they are not backward in doing their duty for my support; and now, when I am saved house rent, I can live on a salary, especially if my missionary stipend, $100 will be continued yet a little while, until the parish has become a little more settled and recovered from the difficulties in which many of them have been placed through the fearful sickness that has prevailed here the two last summers. This is, in short the account I can give you of our economical state of things. You see for how much I, in this respect, have to be thankful to God, and to those who, in His hands, have been the means of extending to us an assistance, so much needed in our present circumstances. Great is the gratitude we owe that highly gifted lady, in whom I don't know which is more to be admired, her noble Christian heart, or her song; but notwithstanding the greatest help we have received has been from her, still we do not therefore overlook what others have done for us, and in our prayers they are not forgotten. In regard to the more important matters, — the religious state of things in my parish, I have equally to be thankful. True, there remain many wishes yet to be fulfilled, but upon the whole, I feel encouraged."

MICHIGAN.—[*Gospel Messenger.*]—REV. AND DEAR MR. EDITOR:—On Sunday evening, April 6th, and the 5th Sunday in Lent, Bishop McCoskry held a confirmation in Christ Church, Detroit. On that occasion he gave us a sermon, based upon the 8th v. of the 14th chap. of. St. Paul's 1st Epistle to the Cor.: "*For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?*" The Church was very full, and the silence profound, while the Bishop, in a luminous and conclusive argument, set forth the Truth as it is in Jesus. No doubt some were there, "from across the way," who were *compelled* to admit the *soundness* of that method by which the Church proves her truth and order to be Scriptural and Catholic.

After sermon, and singing from a hymn, a class of *twelve* persons received the Apostolic Rite of Confirmation. The Rector of the parish, the Rev. Charles Aldis, is a straight-forward Churchman, and he is assiduous and devout in the discharge of all his duties. The pastor and people are united as the heart of one man, and the prospects of the Parish are eminently encouraging.

On Monday, April 7th, the Bishop left home, on a visitation in the western part of his Diocese.—But he was not permitted to fulfil all his appointments. For, on Wednesday, April 9th, when on his way from Kalamazoo to Pawpaw, to visit a newly organized Parish, he met with a serious accident. As he was about leaving the Rail Road Station, in a carriage, for Pawpaw, a few miles off the line, the horses took fright, and ran off the road into an opening through the woods. The driver was very soon thrown off, and the horses were left to themselves. After they had run, perhaps a hundred rods, the carriage was caught by the root of a tree. The Bishop was holding fast to one of the stanchions, and the concussion was so violent that his right arm was seriously fractured above the elbow.

On Thursday he came home on the Rail Road, but endured much pain from the constant motion of the cars. He is now under the very best medical treatment, and with God's blessing we hope to see him, in a few weeks, again hard at work. During the fifteen years of his Episcopate, he has been remarkably preserved, "in journeying often;" and we feel like praising God for delivering him, at this time, with so little harm. 'Glory be to Thee, O Lord!"

The Rev. Mr. Goodale, of Kalamazoo, was with the Bishop, but escaped without any injury.

Yours &c. *———

Detroit, April 14th, 1851.

OREGON.—How different the views and feelings of our great community in regard to Oregon, now, from what they were four years ago. Then the far-casting mind of the Christian philosopher foresaw its future greatness, and planned to anticipate the distant date, by all the preparatory processes of faith and wisdom. Then the sanguine or imaginative mind would plant itself on some spot of time a century ahead, and look out upon the wide scene around, populous and prosperous, with infinite satisfaction; or would course through cities, villages and fields waving with grain, and a land seamed with highways, rail-roads and canals, and dotted with all the signs of Christian civilization. But who, at that time, thought it was so soon to become what it now is, and what it manifestly must be; and that the eyes of all mankind should be directed with such an intensity of gaze on that far Pacific shore? Who could have guessed of the startling uprising of civilized empire in that lonely realm?

Now the strong contrast has come. Oregon and the Pacific are familar as household words, and incidents occuring there are read and known, and talked of, as if they belonged to some next-door settlement. It is no longer the prophesy of the sagacious, the speculation of the intelligent, the dream of the enthusiast; it is literal fact, that a vast nation has laid there its solid foundation, and is erecting the superstructure with a rapidity of which experience gives no parallel, and with a promise of magnificence which the spirit of romance could scarcely have ventured to evoke. It was to be expected that Christian philanthropy would soon look with solicitude in that direction, and that the Church of Christ would regard the field as an important one for exploration, for missionary effort and accomplishment. Accordingly, for some time past, the Domestic Committee has exerted itself to secure for Oregon a well appointed mission of the Church. Once and again, pastors of reputation and efficiency made signs of a disposition to labor there, and it was thought that the object was attained, but Providential disappointments interfered. Then to several selected men deemed suitable was the post of honor offered; but other views of duty and other engagements of life prevented their acceptance. And now, when well nigh discouraged, a reverend brother has offered himself for this noble enterprise, with entire readiness and cordiality on his side, and with high satisfaction on the other; one whose devoteness and ability, whose experience and activity, whose influence and bearing, are commended of all men, and around whom the affections and energies of the Church seem to rally with no ordinary interest.

Fault is found with our mother Church, that she has been late in entering upon her colonial domains, though now gloriously redeeming her past remissness, multiplying her Episcopates, and all the ministries and institutions for proclaiming and extending the Gospel of salvation. We have merited a like rebuke, and it yet remains to be verified, whether we shall deserve the commendation of redeeming our Christian fame, and of travelling along with our parent with steps at all equal or proportionate. We have long been surrounded with Oregons,—realms opening far before us, into which hundreds of thousands have poured, and in which thriving cities have grown up in rapid succession. What was Ohio, or Indiana, or Illinois, or Missouri, or Michigan, but each an Oregon in its time, so far as population, or to use better words, so far as souls of immortal men are concerned. What is Wisconsin, when compared with Oregon as it is this very moment, but as seven Oregons, and now what Oregon is destined to be some six years hence? What are Iowa, Minnesota, Nebraska, but as central Oregons of one mighty nation? In these vast and important fields we have it is true labored somewhat, and accomplished a certain amount of good, but oh, how far we have been below the reality of our privilege and power, the proportions of our duty, or the wants of the immense territory teeming now with life, and with what slender force, and at how late an hour, have we ventured on the plain!

Now a new scene suddenly strikes our eyes, and Oregon, beyond the Rocky Mountains, Oregon of the Pacific coast, Oregon of the very farthermost West, the literal Oregon, claims our prayers, our gifts, our influence—and all hearts and minds seem with one consent settled to this purpose. Oh, that we might here, at least in this one instance, if in no other, unite in concentrated and persevering effort to prove what can be done by able and faithful ministrations, sustained by unsparing liberality. Who can tell what blessing and encouragement might ensue, and what great heart we might take for any kindred effort, when we but once found out how God would reward our faithful endeavoring, and could see with our scarce-believing minds what we could accomplish through His grace and in His name. God help our unbelief—God increase our faith—God speed the work and the man! God so prosper the cause, that if there be a pilgrim from our parent Church wandering in our realm, he may, in returning, carry back good tidings of our awakened Christian sympathy, of renovated and enlarged missionary spirit kindred to its own.—*Spirit of Missions.*

CLERICAL CHANGES.

Rev. S. P. Parker has removed from the city of New-York to Elliottville, Staten Island. Letters and papers intended for him may be directed to *C. S. Francis & Co., 252 Broadway.*

Rev. Edward Fontaine has accepted a call to the Church of the Epiphany, Austin, Texas, and has removed to that city. Letters and papers to be direted accordingly.

Rev. Joshua Weaver has resigned Trinity Church, West Troy, aed removed to Jersey City.

The following were received too late to be inserted in the List of Clergymen on the 4th page of this paper:

NEW-YORK.

Little, Rev. Charles S., 86 East 17th street.
Millett, Rev. James, 308 Broome street.

BROOKLYN.

Cook, Rev. Edwin R. T., 129 Fulton street.

WILLIAMSBURG.

Taylor, Rev. B. F., 5 Lewis Place, (Second street,) near South 10th street.

To Correspondents.

'Veritas' is received.

W. W. B.—Danbury—we publish such notices *gratis*, and with pleasure.

A. L. B.'s favor has been received, and shall receive an early insertion.

Married.

At All Saints Church, New York, on Thursday morning, 24th instant, by the Rev. Richard Whittingham, the Rev. Wm. W. Olssen, Rector of the Church of St. James the Less, Scarsdale, Westchester County, N. Y., to Miss Louisa Whittingham, daughter of Mr. Richard Whittingham, all of New York.

At Williamsburgh, L.I., on St. Mark's Day, by the Rev. B. F. Taylor, Rector of Calvary Church, Lewis Henry King, Esq., to Miss Ann Eliza Cook, both of the above named village.

Died.

On the 24th ult., Dr. Henry Hobart Curtiss, eldest son of Cyrus Curtiss, of New York.

Those who knew the deceased most intimately can best sympathize with the afflicted family in their great bereavement. With a heart that felt for others woes, Dr. Curtiss was by nature eminently fitted for the profession of which he seemed destined to become one of the brightest ornaments. Bland and gentlemanly in his intercourse with all, with his most familiar friends, and in the bosom of his family, he never forgot those thousand nameless courtesies which are so often neglected, and which enhance so much the pleasure of domestic and social intercourse. It was these qualities, one of the distinctive marks of a true gentleman, that rendered him such an agreeable companion to his numerous acquaintances and endeared him to his intimate friends and now mourning relatives.

Dr, C. had but recently returned from Europe, where he had been traveling with a distinguished physician, visiting the various medical colleges and hospitals, for the purpose of perfecting himself in his studies. His letters written to his father during his absence would have done credit to any periodical, and gave great promise of future distinction. On his return from abroad he was appointed Deputy Health officer at Staten Island. He commenced the practice of his profession with that unflagging zeal and disregard of self which characterised his earnest nature. His post was one of great peril and trust. But no "dangers frightened and no labors tired." No infected vessel that he boarded in the discharge of his arduous and hazardous duty, was permitted to pass until he had searched every corner for infection and disease. To this scrupulous discharge of his high trust he probably fell a victim. But he has fallen nobly at the post of duty. In guarding the lives of others he sacrificed his own. History preserves the memory of the patriot who dies in the defence of his country, but consigns to oblivion the truer hero, who with his life in his hand, enters unheralded, a more fearful battle-field, in the sacred name of humanity. Men who consent to breathe the tainted atmosphere of disease and dare the peril of contagion, with no hope of fame to stimulate their exertion if they survive, or hallow their memory if they fall. May the great Physician of souls, in his tender mercy, bind up the broken hearts of the afflicted mourners, and may the lively sense of the bereavement they have sustained lead them to cleave more closely to their Father in Heaven.

From the Staten Islander.

Insatiate Archer! could not one suffice?
Thrice flew thy shaft

Death has again been busy at the Quarantine. Twice before, this winter, has the archer strung his bow with unerring certainty, leaving the families of Cameron and Alden to lament their early and untimely fate. A third time flies the shaft, and our amiable and accomplished friend, Dr. H. Hobart Curtiss, the Deputy Health Officer, is the unexpected victim.

Dr. Curtiss, during his short stay among us became truly and deeply beloved by all who came within his sphere, or who were so fortunate as to make his acquaintance. Endowed by nature with talent of a high order, which was cultivated by close attention to study, he possessed also an exquisite taste and fondness for all the fine arts which tended to humanize and refine. In music, drawing, and sculpture he exhibited acquirements of no usual character, while his fondness for, and acquirements in the modern languages were brought into daily use by his position at the health office.

Dr. Curtiss was remarkable also for his kindness and urbanity of manners and for his generous heart. A good son, a fond brother, a devoted friend, and a man of integrity, capacity and principle, his place cannot soon be filled to those who knew him. Happy are we that he was permitted to be with his family in his last illness, and that his path to the tomb was soothed by all that parental affection could suggest, and that his eyes were closed by those upon whose hearts is engraved, for his epitaph, the recollection of his filial devotion and goodness.

Notices.

☞ The Rev. Henry Anthon, D.D., Rector of St. Mark's Church, will preach to *the Young*, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening, May 4. Service to commence at 7½ o'clock.

☞ A meeting of the Clergy of Fairfield Co., Conn., will be held in the Parish of St. Pauls, Norwalk, on the 13th & 14th of May.

The first service will be on Tuesday, at 3 o'clock, P.M.

WM. W. BRONSON,
Secretary.

Danbury, April 28th, 1851.-2t

ST. THOMAS' CHURCH.

The Vestry of St. Thomas' Church, have engaged the large room at the Stuyvesant Institute, on Broadway, for the present use of the Congregation. Divine service will be held there regularly, on every Sunday, at 10½ A.M., and at 4 P.M.

Divine service on Wednesday and Friday morning, at 9¾ A. M., at the Reformed Dutch Church, corner of Green and Houston streets."

Society for propagating the Gospel in Foreign parts:
150TH ANNIVERSARY.

At the invitation of the Executive Committee of the Protestant Episcopal Historical Society, a meeting of the clergy of this city, was held at the Sunday School Room of Ascension Church, on Monday, April 28th, when an official communication was made by the Chairman of that Executive Committee, recommending the adoption of measures for taking part in the celebration of the approaching 150th Anniversary of the venerable "Society for propagating the Gospel in Foreign parts." It was stated, that letters on the subject had been addressed by the Archbishop of Canterbury, to the Bishops of the British colonies, and to those of our own Church; and interesting motives were presented, in favor of such a General Missionary Celebration as is proposed by the Archbishop.

The undersigned were then appointed a Committee to invite the attendance of the clergy, at a meeting to be held, at 12 o'clock, noon, on Saturday next, May 3d, for the purpose of adopting such measures as may be deemed advisable. We therefor respectfully request the attendance of the clergy, at the meting proposed.

J. F. SCHROEDER,
SAMUEL R. JOHNSON, } Committee.
JESSE POUND.

*** The appointed place of meeting is the Sunday School Room of Ascension Church, in Eleventh street, west of the Fifth Avenue.

A Card.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 341 Broadway, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

☞ The Annual Exhibition of the pupils of the New York Institution for the Blind, will take place at the Broadway Tabernacle, on Wednesday, May 7th, at 4 P.M. The exercises will consist of vocal and instrumental music, and examinations of the various studies pursued by the pupils. Specimens of fancy and other articles of their manufacture will be shown, the whole calculated to display the proficiency which those deprived of sight are capable of attaining.

Tickets 12½ cents—the proceeds being applied to defray expenses. Clergymen and Theological Students will be furnished with tickets gratuitously, at the bookstore of M. W. Dodd, Brick Church Chapel, opposite the City Hall, and at Robert Carter's, 285 Broadway. Apr 26-2t

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,
Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.
Apr 29-2m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since April 21, viz:

St Georges ch, Newburgh, NY, 24; Easter offgs, St Pauls, Troy, NY, 156 88, for Ill 10; Collinsville, Ill, half 1 75; Bethesda ch, Saratoga Springs, 11; St Johns, Fort Hamilton, NY, 30. Total, 233 63.

THOMAS N. STANFORD, Treas.,
New York, April, 29, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Apr. 21, the following contributions, viz.:

Marshall, Mich, Trinity SS, Christmas offgs, 3 25; Key West, Florida, St Pauls, 5; Newark, NJ, N Baly's Easter offgs, Cape Palmas, Af, 1; Ballston, Spa, NY, St Pauls, Charlton, 3; Brooklyn, NY, Grace, special offgs of a parishioner, by Rev Dr Vinton, Easter, for Af, 5; Putnam, O, Easter offgs from a female friend to mission, half 15; Phil, Pa, St Philips, Lad Miss Soc, Chi, 25; Troy, NY, St Johns SS, boys Sch, Chi Ed, 25; Phila, Pa, Zion, Kensington, for Rev J Rambo, 5; Alexandria, Va, Miss S R Smith, for Rev Mr Syle (private), 30; Washington, DC, Md, Christ, two ladies, 10; Ogeechee Mission, Geo, 10; Savannah, Geo, offgs of Christ ch, 1 and 5 for Mrs Hill's Sch, Gr, 6; Phila, Pa, M B and A B Fem Sch B'g, Chi, 5; Saratoga, NY, Bethesda ch SS, Ed Af, 8; do do, Easter offgs, half 14. Total 190 25.

P. P. IRVING,
April 28, 1851. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 16th inst.

Miss M L Guion, 1; Miss C Guion, 1; Mrs M Doyle, 1 50; subscribers; Mrs C L Mumford, don, 1.

Recently Published.

Tract No. 205. Henry Fulton, or the Merchant's Son, 16 pages.
" 206. Mr. Sharpley, or a Tale for the overthrifty, 12 pages.
" 207. Mary Fisher, or the Right use of Trouble, 12 pages.
" 208. The Sailor's Voyage, 10 pages.
" on the "Errors of Romanism," by the Rev. Mr. Palmer, to N. Wiseman, D.D.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 28, 1851. 20 John street.

The undersigned gratefully acknowledges the following receipts of alms for the Mission, viz: 10 from a member of Centurion Church, Old Point Comfort, Va; and 3 from St Anna's ch, Fishkill Landing, both thro the hands of Thos N Stanford, Esq, NY.

JAMES LLOYD BRECK,
St. Paul, Minn., Mar 18. For the Minn. Mission.

FIFTH EDITION.

THE DOUBLE WITNESS OF THE CHURCH, by the Rev. Wm. Ingraham Kip, D.D., author of the "Lenten Fast," "Christmas Holidays in Rome," &c., cloth 12mo, price $1.

JENK'S DEVOTIONS.

Prayers and offices of Devotion, for families and for particular persons upon most occasions; by Benjamin Jenks, altered and improved by the Rev. Charles Simeon, fellow of King's College, Cambridge. The Eleventh thousand. Cloth 12mo, price 63cts.

CLERGYMAN'S COMPANION.

Cheap edition of The Clergyman's Companion, containing the offices of the Church, Collects, and Occasional Prayers for the sick, &c., by the late Bishop Hobart. Pocket Edition, cloth flexible, 50c, leather flexible, 1 dol.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

MOUNT WASHINGTON COLLEGIATE INSTITUTE, 218 Fourth street, Messrs. CLARKE & FANNING, Principals, opens its Summer Session, April 28th. 3t

TO CLERGYMEN.

A CLERGYMAN desiring secular employment, may hear of a desirable situation as a private secretary, by addressing C. M. F., box 2705, Post Office, N. York. Salary respectable, and occupation perfectly consistent with his profession.

A LADY devoted to the Church, and having large experience in teaching, wishes to instruct young children in all the branches of an English course, together with the rudiments of French and Music. She asks no compensation, but her board. Address H. P., at this office. Apr 26-2t.

THE NINTH TERM of the Church School, known as the "Retreat," on School House Lane, a healthful and beautiful situation, five miles from Philadelphia, will commence on the 10th of April. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq., Curator, P.O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Friechel, and James C. Kempton, School Committee, of the Vestry of St. James the Less, P.O. Philadelphia.

The Professorship of Music being vacant, application for that situation, and that of Organist, may be made to

ROBERT RALSTON,
4 South Front-st., Phila.,
Warden of the Church of St. James the Less, Falls of Schuylkill, Phila. Co.
April 12-3t

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C. at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

Poetry.

For the Churchman.

The Blind Boy in Church to his Brother.

I am not blind, dear Brother, now,
For though I cannot see,
Though darkness clouds my shadowed brow,
The Bible shines for me.

I read it through the preacher's voice,
I read it in the hymn:
The organ peal bids me rejoice
Although my sight is dim.

List, brother, list, each holy word
Is graven on my mind,
I could not see, but oh! I heard—
Brother, I am not blind.

Jesus, to Whom all suppliants kneel,
I ask not worldly sight,—
Oh! hear a poor blind boy's appeal
For more of heavenly light.

March 23, 1851. J. H. W.

From the Missionary.

The Mother, at the Grave of her Child.

Our little Mary is not dead; but sweetly gone before,
She waits, to win, and welcome us, upon that happy shore:
To win us, with the memories, that linger, of her love;
And welcome us, to share, with her, the blessedness, above.

She is our little Mary, still, and never can grow old;
As young, as when the angel came, and took her, from our fold:
Made like unto the Mary-born, the only Undefiled,
She lives, in heaven's unchanging youth, our own immortal, child.

Our dear ones, all, are growing up, in beauty and in grace;
In mankind, and in womanhood, to fill, please God, their place:
But, whatsoever He may take, of all, that He has given,
One gift of His, we cannot lose, our little one, in heaven.

Riverside, Jan. 13, 1851. G. W. D.

Selected Matter.

[From the *London Athenæum*, March, 1851.]

Geographical Education—Mr. Wild's Great Globe.

As the importance of a knowledge of natural phenomena becomes more and more strongly impressed on the public mind, new facilities for acquiring that knowledge are opening up around us. Education twenty years since was a much heavier matter than it is nowadays. Boys were taught by laborious processes the signs by which ideas were expressed,—but they were allowed to pick up ideas as they could. Under this system a few—favored by circumstances or by peculiar mental organization—pushed themselves onward and learned to read the volume of nature; but to by far the largest number it was indeed 'a book sealed, a fountain shut up.' A gradual change has taken place; and it has come to be felt that the progress of the human race depends on a better knowledge of the natural facts which are around us. It is now understood that there is no perfect ministration to the requirements of advancing civilization without the aids of Natural Philosophy:—using the term in its true world-embracing sense. Science, long neglected, is taking its important place in the scheme of general education; and all the appliances of popular institutions are brought to bear in diffusing a knowledge of those phenomena by which the beautiful results of creation are obtained, as far as these have been developed by inductive experiment and careful observation.

Geography and the use of the globes, however, is a branch of knowledge which has long been admitted as an ornamental addition to a respectable education,—and it was not thought a good sign to be ignorant of the place on the map on which China should be looked for or Kamtschatka found. Small, however, was the real knowledge imparted even in this branch of science. It is not easy to instruct a child to read a map or to comprehend the flat surface of a globe; and a very cursory examination, even among people of liberal education, will convincingly prove that ordinary geography is very imperfectly understood, and that a wide ignorance of physical geography prevails. Regarding Mr. Wyld's model of the earth as a great step towards a general remedy, we think it worth while, after an inspection of its materials and of the processes in operation, to put our readers in possession of its characters and its objects.

In looking on an ordinary globe a limited portion of the earth's surface only comes under survey at once. It has therefore occurred to Mr. Wyld to figure the earth's surface on the inside, instead of the outside, of a sphere,—to give, in fact, an inverted globe,—enabling the observed to embrace at one view the physical features of the world which he inhabits. That surface which will be looked on as the inside coating of the sphere is actually that which exists on the exterior crust of the great globe itself. This very allowable departure from the truth, without misleading any one, admits of our obtaining a knowledge of the distribution of land and water over the whole planet which could not be in any other way secured.—The great feature, in fact, of this globe as a medium of summary teaching is, that it presents (what nothing on a less scale can do,) the means of presenting the various great physical phenomena at once and in their relations,—which in all other educational documents have to be studied separately and in detail.

The sphere on which the earth is modelled—and which is now in process of erection, as our readers know, in the centre of Leicester Square—is 65 feet in diameter. Visitors will pass into the interior of this huge ball; and by means of a winding staircase or gallery will proceed round it, viewing every part of the model at a distance of four feet from the eye:—and these arrangements are so contrived that they will not interfere with the general view of the entire service. The scale is ten miles to one inch horizontal, and one mile to an inch vertical. This enables the constructor to exhibit all the details of hill and valley, lake and river, with facility, and to produce an effective representation of the Earth:—which could not be done if the scales for height and for distance were alike.

In looking at this vast model, the observer is at once struck with the distribution of land and water. He sees the great Oceans occupying nearly 150,000,000 square miles,—while the Old and New Continents and all the islands are estimated at but 60,000,000 square miles. The immense expanse of waters in the southern hemisphere is brought out in strong contrast with the wide-spread lands of the northern; and the great chain of mountains, which are remarkable features of the Earth's surface, are shown to be ranged in a circle round the ocean and the Indian sea. The water-shed—or river course—of every country is laid down, and the great areas drained are exhibited. This is, of course, connected with the elevation and depression of the land:—all which are displayed in relative truthfulness, and with remarkable exactitude. By no other means than this, we repeat, could we at one view obtain a correct and lively knowledge on these points. A model in relief speaks to the eye in a way which it is impossible for any map, or globe with a flat surface, to do.

Beyond the points of Physical Geography which we have mentioned as being necessarily involved in this idea, there are others of no less importance and interest to be embraced. The limits of perpetual snow will be shown. Mont Blanc, "the monarch of mountains," with his "diadem of snow,"—the hoary peaks of the Andean and the Himalayan range,—with the lower hills, which as they approach the Pole present their constantly snow-bearing tops,—will alike be faithfully represented. The great Forest ranges will be indicated,—and the Deserts, with their wastes of sand, exhibited. Many of the geological aspects of the globe will be displayed: not merely in the form of the surface—but in the colors of the rocks. In fact, as perfect a picture of the surface of our Earth as is possible will be presented at one view in this gigantic model. This will be no mere holiday show. Men may take their children to it, to instruct them on the subject of that world on which they live; and the women of our day may here, if they choose, learn something more than they know of that surface, of which Mrs Somerville, in her "Physical Geography," has written so well. Had that lady, however, possessed the advantages of a model like this, she would have avoided some errors which are the natural consequence of not being able to embrace at one view "the great globe itself."

Numerous additions will occur to the students of natural philosophy by which Mr. Wyld's globe might be made still more instructive. The naturalist will insist on the importance of showing the geographical distribution of plants and animals; and the geologist will contend that it would be easy to express in color many of the great facts of his science, and to tell the tale of those vast mutations with which he deals.—We believe these may eventually be shown without in any way interfering with the general plan; and we advise Mr. Wyld to bear these and other additions in mind. It is not improbable that he contemplates them, or some of them, as future chapters in this great geographical work. But in any case, there are certain grand physical facts which we desire to see expressed in the first instance. We venture to suggest them as important,—and we believe them to be compatible with the main features of the design. We would wish to see the great oceanic currents laid down. Most interesting would it be to show how the waters of the ocean warmed in the gulf of tropical Mexico, flow, in obedience to a physical law, towards our own shores—and even pass to the north of our islands,—giving a temperate climate and fertility to a northern region of Norway which the southern districts do not possess. As a few dots on the blue of ocean would indicate all this, we see no reason why this information should not be afforded. The greatest southern limit in the northern hemisphere of the icebergs might be very instructively shown.—The glacier system will of course find a place.

In addition to this,—a few crimson silk cords carried round the model would express the isothermal lines—or lines of equal temperature—round the globe: and a few blue ones would tell the story of the earth's magnetism, without in any way interfering with the geography of the model. At least, we hope that Mr. Wyld will mark the two north and the two south magnetic poles:—which we may now regard as being fairly determined. The movement of these magnetic poles might be described in any treatise or catalogue which may be sold at the doors of the Exhibition. There are some other points of interest which we should desire to see embraced,—and which probably will be so hereafter.

We have already intimated that we regard this model as the commencement of a new era in geographical instruction. This great globe is made up of some thousands of castings in plaster from the original models in clay. The first plaster cast, which is, of course, in reverse, will be retained,—and from it any number of correct models may be had. Nothing could be more instructive than such sections of the earth. Those *raised maps*, telling the tale of distance and elevation, would impart an amount of information in schools which could not be given by any other method.—In a few weeks the desert of Leicester Sqare will, in fact, be converted into a great geographical school.—*N. Y. Litry. World.*

Projected Alteration of the Prayer Book.—The following conversation, stated to have taken place recentlybetween a friend of his, a clergyman, and an incumbent of Liverpool, appears authenticated by the signature of the Rev. C. Wray, in the *Guardian*:

A. Have you any connection with Lord Ashley and his association?

B. Yes, I have corresponded with them.

A. Is it a fair question to ask what is the object of the association? Mind, I do not want you to answer it unless it is a fair question.

B. *The object is to alter the Prayer Book, and to put you down.*

A. You have not the power to put us down; the Prayer Book can only be altered by the Church, properly represented in convocation. An association has no power to make any alterations.

B. If we get the majority of the clergy and laity on our side, the Queen will then issue a commission to the Bishops.

A. The Bishops have no power to alter the Prayer Book without the consent of the Priesthood. The Bishops can do nothing by themselves.

B. Can't they? What are Bishops for if they have not the power? If the Bishops will not help, the people will soon begin to ask, what Bishops are for.

A. If you get the Prayer Book altered, you will have no power to enforce its use. Even if the Bishops are on your side, you cannot compel us to accept the alteration. We shall throw your amended Prayer Book in your faces

B. then said something about the law, and Parliament, and added that no alteration was intended to be made, he thought, in the morning and evening services, but in the occasional offices, viz., the baptismal and visitation of the sick.

A. How do you intend to promote your designs—do you intend to hold meetings?

B. *No, we shall not hold meetings, we shall work in another way. The world will know nothing about it. Our organization is perfect.*—*John Bull.*

This veracious Lord Ashley recently declared in a printed letter that there was no intention on the part of himself and his confederates to alter the Prayer Book. Such is Puritan honesty. Editor Churchman.

Sardinian Convents.—(*John Bull.*)—A project of law against the religious orders has been presented to the Sardinian Chamber of Deputies by M. Perrone, Deputy for Mendori, and its introduction, although opposed by the government, carried by a large majority. The following are its leading provisions:—1. Individuals of both sexes, who desire to make religious profession in a convent, congregation, or a monastery of the State, shall not be allowed to take solemn vows in perpetuity unless they have completed the age of 21 years.

2. The persons competent, according to the preceding article, shall not be allowed to take the said vows, without having lived in the social world for at least six months within the period of two years preceding their adopting that final state.

3. Strangers who have taken vows in any foreign convent not in conformity to the present law, are not admissible into the religious institutions of this country.

4. Subjects of the realm who have taken vows beyond its jurisdiction shall be considered as strangers in the eye of the law.

5. Such persons as receive, or allow to be received, religious candidates in contravention of the first and second clauses of this Bill, shall be punished with five years imprisonment, and all such subjects of the realm who may infringe the terms of this law out of the kingdom shall lose their civil rights.

Romanizing Manoeuvres.—*Ibid.*—The Tablet communicates under the title, "Remarkable movement in the Anglican Church" the following document, a printed copy of which is alleged to have been sent to a Romish Priest in the neighborhood of Preston, signed with the name of an Anglican clergyman:—

"The calm and serious attention of thoughtful members of our communion is earnestly invited to the following propositions; and those who are convinced of their truth are entreated to co-operate in maintaining them.

"The present state of the English Church obliges those of her members who are alive to it to consider for themselves her theoretical and actual relation to the rest of the Catholic body.

"2. The very existence of the English Church involves the principles of her submission in matters of Faith, to the whole Catholic Church, of which she is a branch.

"3. The Bishop of Rome is the Primate of Christendom, and therefore submission to the Catholic Church implies submission to his authority.

4. He is also *defacto* the only medium through which a decision of the Catholic Church can now be obtained.

"5. He is also our proper Patriarch, and, as such, has an especial claim on our obedience.

"6. A full recognition of these facts is absolutely essential to the success of any efforts for the deliverance of our National Church from the ruin which seems to be impending over it.

"A number of clergymen have united together on the basis of these propositions; and they propose the following objects as of pressing importance in the present state of things to all who fully believe that the Holy Catholic Church must necessarily be One, and at the same time maintain the validity of our own orders and sacraments:—

"1. To relieve their own consciences by a distinct profession of their desire of close and visible union with the Roman See, and of their readiness to submit to any formal decision issuing directly from it, as to the living voice of the Catholic Church; and

"2. To spread this desire of union and readiness to submit as widely as possible in our communion.

"3. To explain to their brethren and superiors in the English Church who are startled at the idea of such submission, what is intended by it, and the grounds on which they maintain the fairness and honesty of their present position in the Established Church.

"4. To call the attention of members of the Roman Communion, and ultimately, if permitted, of the Roman See itself, to the orders and sacraments of the English Church, and to beg for a full investigation, and a formal decision upon them.

"5. To check in themselves and others the inclination to contemplate the step of immediate individual secession from the English Communion, which ourpresent miseries are likely to engender, and to urge the duty of waiting patiently for that formal decision of the See of Rome, to which they appeal.

If the above document is not a fraud, it is one of the worst proofs of perversity and dishonesty in Romanizing clergymen we have yet seen.—Ed. Churchman.

The Sandwich Islands.—"With respect to the Sandwich Islands, it is not easy to conjecture what part they will yet serve in the work in which the two great commercial powers, Great Britain and the United States, have taken the lead, and which must be prosecuted until the whole world has been civilized by means of Protestant missions. If, as we will still hope, the physical constitution of the natives can be preserved from entire decay, by the new habits of industry which are now in process of formation, then we see in the recent events on our own Pacific shores, something of the original design of that all-comprehending Providence, which thirty years since guided the first mission to those distant islands. The Pacific coast, now open to the enterprise of our countrymen, is nearly equal in extent to its parallel border on the Atlantic. Already a State has been formed with a population of two hundred thousand. At the present rate of increase by emmigration from all lands, in twenty years those shores will sustain a population greater than that of this country when the Federal Constitution was adopted. Long before that time, the commerce of the world, which has been driven for ages around the great southern promontories, will have forced its way across North America by railroad, and through the Isthmus by canal, and will flow in nearly a direct line eastward and westward, from Western Europe and Eastern Asia. The number of the merchant vessels which arrived at Honolulu in 1849, was 162. The changes which the settlement of Oregon and California has rendered almost certain, with the immense trade and intercourse which will be established between the two continents, must swell this number far beyond any ordinary estimate. A glance at the map shows that the Sandwich Islands are destined to be as much distinguished for their commercial uses, as they now are for their speedy conversion to Christianity."—*Christian Review.*

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. John G., 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 40 West 21st st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R T., 98 Twelfth st.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel.
Cox, Rev. Richard, 4 St. Marks Place.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Elmendorf, Rev. John J., 685 Greenwich st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D.D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL.D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D.D., Rev. Caleb S., 97 Clinton Place.
Higbee, D.D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 26th st. and 2nd Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Lamson, Rev. W. O., 5 Abingdon Place.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D, D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W. 11 Harrison st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 114 Bank st.
Tyng, D. D., Rev, Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL.D., Rev. Bird, 206 West 20th st.

BROOKLYN

Clark, Rev. John W., 256 Pearl st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 4 Bond st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Newman, Rev. Wm. H.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 187 Bridge-st.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Bond cor. Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. William F.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Taylor, Rev. B. F., 143 Third-st.
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar 29-tf.

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

CHRIST CHURCH HALL, POMFRET, CONN.
REV. ROSWELL PARK, D. D., RECTOR,
John N. Marvin, A.B., Assistant.

THE SUMMER SESSION, of Fourteen Weeks, will commence, D.V, on Tuesday, the 29th day of April. The whole number of pupils is limited to eight family scholars and sixteen day scholars. The terms for family scholars, are $100 per session, one half payable in advance. Tuition for day scholars, $12 per session. Reference may be made to the Right Rev. Bishop Brownell, Hartford, Conn.; Rev. Drs. Wainwright and Whitehouse, New York city, and Rev. Dr. Vinton, Brooklyn, N.Y.
April 12-4t.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm W. Olssen, A.M., will open a Boarding School for Boys, in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co. 200 Broadway. April 19-tf

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

Agnes and Eliza, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

Helen Morton's Trial, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The Revellers, the Midnight Sea, and the Wanderer three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The Combatants.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

The Dark River.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev W H. Lee. Muslin, 25cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & W. Anderson

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher.
Edward Haight.
James Warren.
Richard Sill.
Charles P. Burdett.
John Wight.
Elizur Ward.
Joseph M. Browning.
Walter T. Welchman.
John G. Ambler.
Charles Tronton.
George McLaughlin.
John R. Lewis.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD.
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850.—tf

ST. MATTHEW'S HALL,
Port Colden, Warren Co., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, *Rector.*

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposte the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850.—tf

CLASSICAL AND COMMERCIAL ACADEMY,
FORT HAMILTON, L. I.
George Tottenham, A.B., Principal.

THE Summer Term of five months, will commence on 1st May, when a select number of young gentlemen will be received. The winter term commences November 1st. The situation of the school is healthful and pleasant, and the scholars will receive a sound education fitting them for entrance into College or Mercantile pursuits.

Board, washing, and instruction in the English branches, 85 dollars per term. Apr 26-4t

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082,618 00
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of trausmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for the purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.LD., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

Pliny Freeman, Actuary. Morris Franklin, Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CHURCHWOMAN is desirous of finding a quiet and comfortable home, where she may be considered as one of the family, and where her assistance with the needle for a portion of the time, would be received as equivalent to her board. Or she would take charge of a small family requiring a superintendant. For name and present residence, enquire of Rev. Dr. Seabury, 125 West 15th-st, who will also answer any other enquiries respecting the applicant. Any written communication may be addressed to E. C., as above.
April 19 3t

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The United Interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.